THE

FIRST PART

OF THE

AMERICAN SYSTEM

OF

ENGLISH SYNTAX,

DEVELOPING

THE CONSTRUCTIVE PRINCIPLES

OF THE

ENGLISH LANGUAGE, OR PHRENOD.
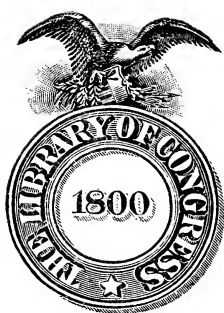
IN THREE PARTS.

is more difficult to teach truth than error? and is it more useful to
learn error than truth?

BY JAMES BROWN,

Author of the Exposures of the Old System of English Grammar, of the
Appeal from the Old System, and of an English Syntascope, calcu-
lated to illustrate the Syntac Principles of the English Language,
and to impress them on the memory by pictorial, and numeral
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pupil at school, to acquire, in a few months, a better
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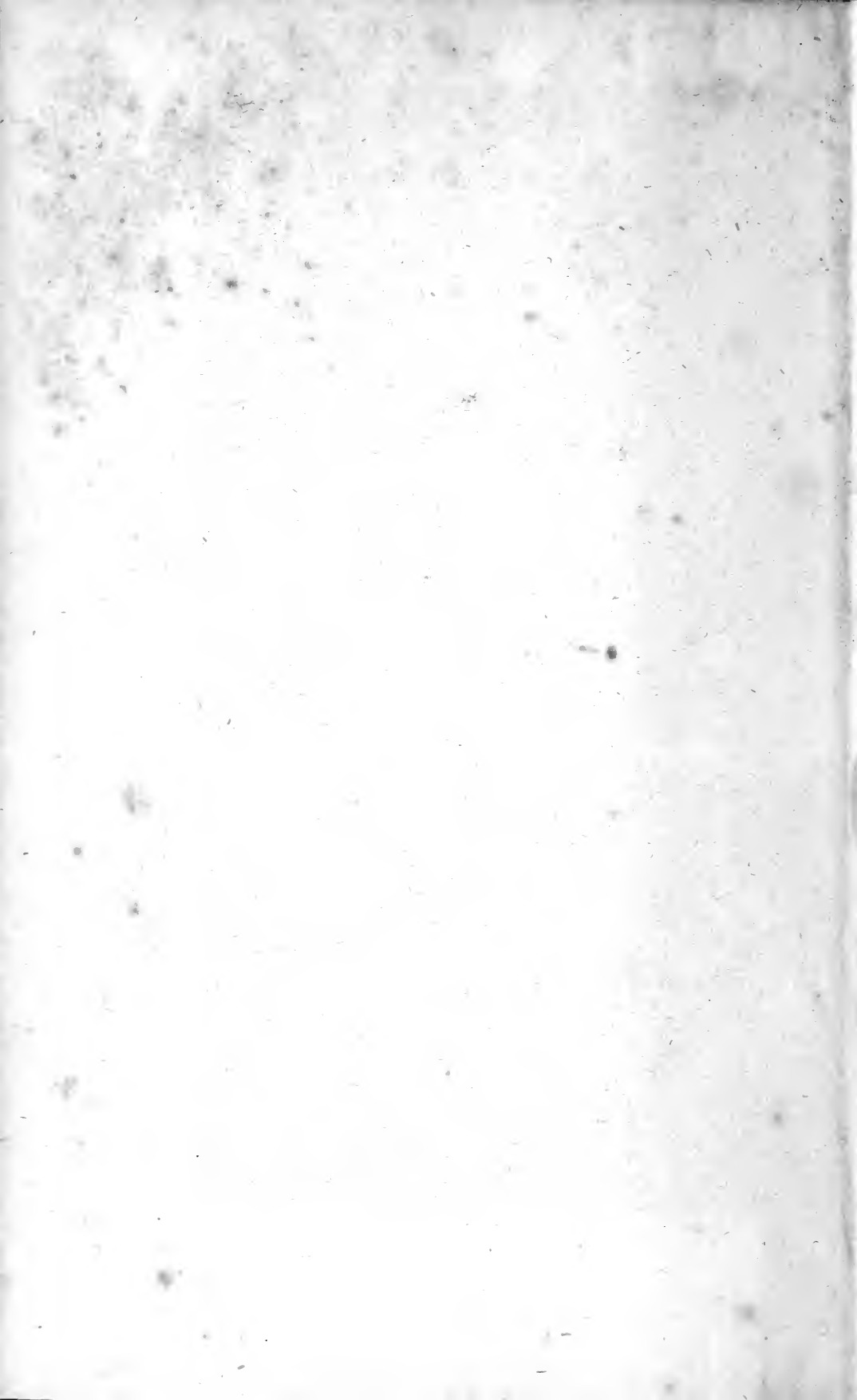than they can ever acquire by the British.

BOSTON.

1841.

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BY JAMES BROWN,

Author of the EXEGESIS of the Old System of English Grammar, of the APPEAL from the Old System, and of an ENGLISH SYNTASCOPE, calculated to illustrate the Syntax Principles of the English Language, and to impress them on the memory by pictorial, and scenical demonstration, thus enabling the adult at home, and the child at school, to acquire, in a few months, a better knowledge of Syntax by the American system than they can ever acquire by the British.
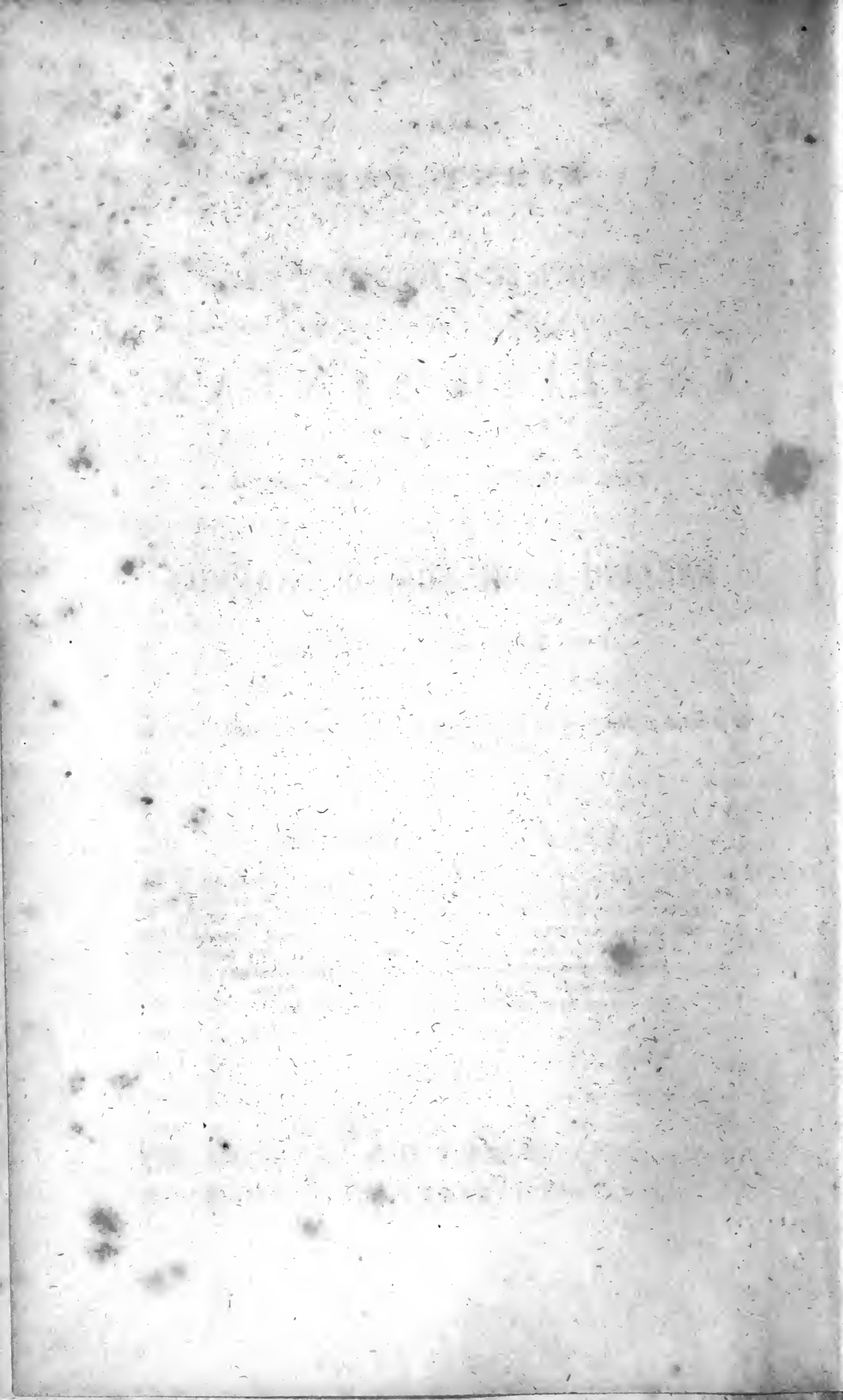

BOSTON.
1841.

EXTRACT FROM THE COPYRIGHT LAW.

§ 7. *And be it further enacted*, That, if any person, or persons, after the recording the title of any print, cut, or engraving, map, chart, or musical composition, according to the provisions of this act, shall, within the term or terms limited by this act, engrave, etch, or work, sell, or copy, or cause to be engraved, etched, worked, or sold, or copied, either on the whole, or by *varying, adding* to, or *diminishing* the main design, with intent to *evade* the law, or shall print or import for sale, or cause to be printed or imported for sale, any such map, chart, musical composition, print, cut, or engraving, or any parts thereof, without the consent of the *proprietor* or *proprietors* of the copyright thereof, first obtained in writing, signed in the presence of two credible witnesses; or, knowing the same to be so printed or imported without such consent, shall publish, sell, or expose to sale, or in any manner dispose of, any such map, chart, musical composition, engraving, cut, or print, without such consent, as aforesaid, then such offender or offenders shall forfeit the plate or plates on which such map, chart, musical composition, engraving, cut, or print shall be copied, and also all and every sheet thereof so copied or printed, as aforesaid, to the proprietor or proprietors of the copyright thereof; and shall further forfeit one dollar for every sheet of such map, chart, musical composition, print, cut, or engraving, which may be found in his or their possession, printed or published, or exposed to sale, contrary to the true intent and meaning of this act; the one moiety thereof to the proprietor or proprietors, and the other moiety to the use of the United States, to be recovered in any court having competent jurisdiction thereof.

SAMUEL B. WYLIE, D. D.

VICE PROVOST

OF THE

UNIVERSITY OF PENNSYLVANIA.

Sir :

It is beyond doubt that English Grammar has been in an unsettled state from its commencement to the present period. And, although it is not my design to enumerate the various injurious effects of this fugitive state of so important a branch of education, yet it may not be improper to remark that one of these results is the frequent change which teachers feel justified in making upon a mere possibility of procuring an *improved* Grammar. Our schools are almost quarterly disturbed by the introduction of a *new* system of *prating* about *nouns* and *verbs.* The people of our common country have long felt the bad effects of this *perpetuity* in the change of a book which attempts the development of a popular science. Nor can they be ignorant of the fact that the *unsoundness* of the British system of English philology, is the primary cause of this *alternate adoption* and *rejection* which have for years distracted *parents, children* and *teachers* upon the subject of the true structure of their vernacular tongue. I have long been satisfied that nothing but a sovereign remedy for the disease of this old British theory, can arrest the constant change which the numerous attempts to improve this system enable teachers to make; and I have long been convinced that this remedy is a full *removal* of this British work of defect, error, absurdity and contradiction, from our schools, from our libraries, and from our *affections,* by a substitution of a system which

can be inducted into its place under the sanction of philological truth, and under the guardianship of one whose soundness of judgment, depth of erudition, and love of country, will induce the learned to examine, and others to confide. That pride of opinion, attachment of habit, and belief in the adequateness of the British system, will yield at once, is an event bordering too much upon a miracle, to be expected in these days. On the contrary, should these stern attributes not array themselves against this undertaking, their neutrality would commence a new epoch in human nature, and in human events.

Nothing so effectually prevents improvement as a belief of present perfection. It is observed by Mr. Murray that little improvement in English Grammar can be expected at so late a period of the science. While, sir, I have ever felt perfectly willing that Mr. Murray should enjoy his own opinions on the subject of English phrenody, I have never been inclined so far to participate in his enjoyment as to subscribe to their doctrines. The court of chance, condition or fate, has decided that I should meet Mr. Murray in open combat, and withstand him *page* for *page*. Whether this verdict is to be viewed as the penalty of the crime of venturing to differ in opinion from the distinguished champion of the British principles of English philology, or whether it should be considered an appointment to bring the enslaved child from literary bondage, must be solved by time itself, which leaves no blank in the history of man. Be that as it may, I have yielded to the mandate of this tribunal, from which, it seemed to me, no appeal would lie. I had commenced my exposition of the unsoundness of the British system, before the private virtues, public worth, and rare learning of Mr. Murray, were connected with the memory of the dead. His exit, like that of every great and good man, has hallowed the works of his hands—it has raised his erudition into a monument of fame, which will never crumble beneath the pen of the critic, nor suffer from the lapse of time. Nor shall my hand be raised to take one

particle of granite from the imperishable pile.   But while I wish
this memento to the fame of a distinguished scholar to endure with
out change, I rejoice in the rescue of that *philological corpse* which
lay beneath the monumental mass of this great man's literary glory.
Sir, do I seem affected ?   It is natural that I should feel—the dead
body which I have for years toiled to remove from beneath this
tower, was a *near* and *dear relative of my vernacular tongue !* Having
at length made the rescue, I have presented, under your protection,
the lifeless mass to my country for *reanimation ;*—her *touch* can
make the dead corpse live.   And I entreat her not to withhold it—
let him that is now *dead,* sit up, and *begin* to *speak*—let him teach
the tender vines, which now hang in graceful festoons upon the
branches of the tree of science, to wind their course up to its celes-
tial summit.   Yes, if into our republican Eden this tree has been
transplanted, let us not slumber while banqueting upon the rich
gums which exude from its trunk—rather let us beautify its boughs
with AMERICAN flowers, enrich the soil where it stands, and sweeten
the fruit which it yields.

May your life be as long as your feelings are generous ; may
your future days be as happy as your past ones have been useful ;
and may your setting sun be as resplendent, and serene as your
earthly career has been honorable and exemplary.

THE AUTHOR.

1*

APPROVERS OF THE SYSTEM.

Boston.

Barnum Field, Grammar Master in the Franklin Public School.

William D. Swan, Grammar Master in the Mayhew Public School.

Frederick Crafts, Grammar Master in the Hawes Public School.

Cornelius Walker, Grammar Master in the Wells Public School.

Abner Forbes, Grammar Master in the Smith Public School.

Joseph Hale Abbot, Principal of a Young Ladies' Seminary.

William Russell, A. M., Editor of the American Journal of Education, (First Series.)

T. Kidder, Principal of a Private School for preparing young gentlemen for business, or college. No. 36 Hancock Street.

Philadelphia.

Dr. S. B. Wylie, Professor of Languages in Pennsylvania University.

Rev. S. W. Crawford, Principal of the Academy connected with the University.

John Sanderson, Professor of Languages in the Philadelphia High School.

H. M'Murtrie, M. D., Professor of Special Physics in the Philadelphia High School.

Professor Espy.

C. J. Ingersoll, Roberts Vaux, Wm. Meredith, D. P. Brown, Dr. W. C. Brinckle, Dr. A. Comstock, Thomas A. Taylor, Mr. Slack, Mr. Goodfellow, David Maclure, Thomas M. Raser, E. Fouse, S. H. Wilson, Mr. Trego, Mr. Depuy, Mr. Ashton, Mr. Anderson.

Pittsburgh.—R. N. Smith, John M'Nivins, Thomas H. Harris.

Harrisburg.—John Maginnis, S. Douglass, A. T. Dean, A. L. Keagy, J. D. Rupp.

New York.

De Witt Clinton, E. Nott, President of Union College; Professor Yates, Union College; Rev. Samuel B. Blatchford, Rev. John Chester, Rev. C. G. Somers, Rev. D. H. Barnes, Rev. C. Schaeffer, Rev. Solomon Brown, Rev. D. Parker, C. M. Thayer, Charles Spaulding, L. S. Lownsbury.

Utica.—Charles Bartlett, William Barbour, Euridge Whiffen, G. Comstock, Wm. Williams, L. Bayley, E. Ames, *(teachers.)*

Ithaca.—Wm. Irving, George C. Freer, M. Baird, G. D. Beers, Isaac Day, A. G. Dunning, K. Hulin, Mr. Davis.

Homer.—Samuel B. Woolworth.

Cazenovia.—Daniel M'Ewen, Daniel E. Burhans.

Maryland.

Rev. John Findlay, James Gould, Mr. Stewart, S. Jones, Mr. Packard, J. Dyke, Mr. Mills, Wm. Wickes, E. Bennett, J. V. Berry, D. H. Bingham, David C. Rosco, C. Coleman, J. Brown.

Mount St. Mary's Seminary.—Rev. James Lynch, J. Butler, John H. M'Caffery, James Curny, Matthew Taylor, Barnard O. Cavanagh, John M'Clasky, Edward Sourin, Edward Collins, Thomas Butler, *(all professors.)*

District of Columbia.

Rev. Thomas Wheat, Benjamin Hallowell, John R. Pierpoint, Mr. Allison, C. K. Gardner.

Kentucky.

S. J. Anderson, James Holton, R. Fleming, James Fleming, B. F. Reeves.

An extract from the letter of Dr. Samuel B. Wylie, Vice Provost of the University of Pennsylvania.

"Brown's system, duly appreciated, and adopted into our schools, will soon *disenthral* the grammar of our language from the shackles fastened upon it by the most celebrated grammarians, from the earliest period down to the present day. The crudities, inconsistencies, and absurdities of the definitions, and views of Murray's system, whose empire for many years has been the most extensive, will, upon the perusal of Brown's exercises, appear obvious, and utterly indefensible.

"In attending to the mechanism of the language, the student is insensibly introduced into the most interesting and useful parts of its philology ; and his intellectual powers become gradually developed, stimulated, and delighted by the recognition of its philosophic principles. In short, Mr. Brown's system forms a new epoch in the history of English Syntax, as important in our *language* as the steamboat in our waters."

H. Fuller, Esq.   Boston, August 6, 1841.

Dear Sir :—In September, 1839, in answer to the request of a friend, who inquired of me what I thought of Brown's American System of Grammar, I replied in the following words : "I have for many years been acquainted with this gentleman's profound inves-

tigations into the very mysteries of our language ; and I am sure he has done more than any other man to lay open the absurdities and inconsistencies of Murray and his host of followers. But this is not all. He has built up a beautiful and luminous system of his own, founded, as I conceive, on *true principles*, simple in their nature, and coherent in all their parts ; and he has thus formed grammar into a science, which, from the logical connection of all its parts, *teres et rotunda in se ipsâ*, will furnish hereafter to the student one of the finest and most healthful exercises of the human mind. To the teacher of youth especially, it cannot fail to be a highly interesting and valuable work, whether he may choose to adopt it entire into his school or not.

" I have now taught the English grammar for thirty years, and I have read all the grammars of any note on the subject ; but I have found none, except the American System, by James Brown, which is not full of absurdities and contradictions. I feel a deep interest in the progress of a sound, rational and healthful education ; and if my voice could be heard through the whole length and breadth of our land, I would say to all teachers, examine the work carefully for yourselves."

At the time of writing the above statement, I had not much experience as to the comparative ease with which pupils can be made acquainted with the two nomenclatures. Indeed, I was not then so fully impressed with the immeasurable superiority of the new nomenclature as I am now. nor had I seen, by a trial, as I have lately seen, the most conclusive proof that children may be taught the new nomenclature in a much shorter time than they can the old. One reason of this is, the new nomenclature is not arbitrary, but founded in the nature of grammar itself. Mr. Brown has discovered the true relation of words to each other, and their power in forming sentences—relations and powers which in many particulars were not known before. He has founded his nomenclature on these powers and these relations, and it will be seen, by any one who will study the system, that the nomenclature contains the science.

When I first turned over the pages of Mr. Brown's grammar, and saw his new terms, it struck me that it would be impossible to introduce a system, however beautifully formed, while encumbered with such a nomenclature; and I strongly advised Mr. Brown to retain the old nomenclature. At this time I was not aware of the extreme beauty and simplicity of the new nomenclature, nor of the impossibility of using the old names to express the new principles on which the new system is founded. Besides, there are in Brown's grammar several new departments, of high importance, to which nothing corresponds in the old system, and for which new names are absolutely necessary. Now these few names are the foundation of the superstructure, and by a few suffixes and affixes to these elementary principles, the whole system successively rises to view, incorporated with its nomenclature, in splendid harmony and fair proportion. I still had some doubt whether children could be made to understand with comparative ease, and retain a nomenclature so refined in its principles and systematic in its arrangement. This doubt is entirely removed by

an experiment on children of eight and nine years of age. I was present six successive days, while Mr. Brown was teaching these children the elementary principles of his grammar, employing his hieroglyphics and his new nomenclature. This experiment was entirely successful, and it will prove to any one who shall make himself acquainted with the progress these children have made in this short period, that the system is eminently practical, and calculated in a high degree to strengthen the intellect, and improve the discriminating powers of all who may devote their attention to it long enough to become well acquainted with the strictly logical manner in which all its parts are put together.

In haste I subscribe myself

Yours, very truly,

JAMES P. ESPY.

I have examined with considerable care Mr. James Brown's system of English Grammar. Its fundamental principles are entirely original, and appear to me not only to be in harmony with the true genius of the English language, but to be eminently fitted to interest and discipline the youthful mind. Many of these principles, as well as the numerous exercises founded on them, of great practical value, have no counterpart in the old system. Its nomenclature, so far as it is necessary for the pupil's use, is easy of acquisition ; and, superseding, as it does, the necessity of numerous abstract definitions, it must greatly facilitate his progress. By means of his new terms, Mr. Brown has supplied a kind of aid in the study of English Grammar, analogous to that which the chemical nomenclature affords in the study of chemistry.

JOSEPH HALE ABBOT.

Boston, November 1, 1841.

The subscribers have attended a course of lectures, given by Mr. James Brown, on his new theory of English Syntax. They feel confident that his system is clear and exact, suited both to the genius of the language, and the powers of the juvenile mind. The whole theory seems peculiarly valuable not only for its tendency to attract and secure the attention of the learner, and to keep his judgment in constant exercise, but for its adaptation, both in *principle* and *nomenclature*, to the development of the true science of English Grammar.

BARNUM FIELD,

Grammar Master in the Franklin School.

CORNELIUS WALKER,

Grammar Master in the Wells School.

FREDERIC CRAFTS,

Grammar Master in the Hawes School.

WILLIAM D. SWAN,

Grammar Master in the Mayhew School.

ABNER FORBES,

Grammar Master in the Smith School.

WILLIAM RUSSELL,

Ed. Am. Jour. Education, (First Series.)

Boston, Nov. 1, 1841.

FRANKLIN SCHOOL, BOSTON, OCT. 2d, 1841.

REV. OTIS A. SKINNER:

Dear Sir :—The undersigned, members of the highest division of the first class in the Franklin School, having attended, with much pleasure and advantage, for two months, on Mr. James Brown's instructions in " English Syntax," most respectfully request that we and our associates, may be allowed to pursue this most interesting study under our master. Be assured, kind sir, if we can be thus favored through your influence, we shall feel our many obligations greatly increased, and will endeavor to manifest our gratitude by our constant attention and application to all our studies, and by our unceasing exertions in every way, to advance the reputation of our highly favored school.

We are yours, with much esteem,

JOSEPH H. WHEELOCK,	CAROLINE H. PITTS,
BENJAMIN SMITH,	MARY M. DINGLEY,
JOHN A. LAMSON, Jr.,	SARAH A. CHEEVER,
A. HAVEN,	ESTHER M. SIMONDS,
S. MILLARD,	MARY F. BLODGET,
S. H. CLAPP,	LUCY H. HOWE,
SAMUEL L. WHEELER,	SARAH E. MANSUR,
JAMES B. PEARSON,	HANNAH S. PARMELEE,
CHARLES JOHNSON,	MARY J. LEACH,
H. H. COPELAND,	L. S. E. FROTHINGHAM,
F. E. ARCHIBALD,	EMILY G. PRATT,
JAMES PERKINS,	MARY A. WHEELER,
GEORGE H. CRAM,	MARIA D. FAXON,
	ABBY K. SWEETSER.

The following letter is from H. M'Murtrie, M. D., &c., Professor of Special Physics, Central High School, Philadelphia.

MR. JAMES BROWN:

Sir :—The brevity of my answer to your note of the 30th ultimo, may be contrary to your expectations. But it does not require many words to say that your " System of English Syntax," is not only a good one, but the *only* good one which I have ever examined. Your premises are axioms; and your consequences strict inductions.

That the introduction of your system will be attended with delay, admits of little doubt. But "truth is mighty and *will* prevail." Not a physician in Europe, who was forty years of age when Hervey discovered the circulation of the blood, ever adopted his theory, though it was based upon demonstration. Now, no man has a doubt on the subject. Such may be the fate of your theory of English Syntax.

H. M'MURTRIE.

PHILADELPHIA, JUNE 3d, 1841.

It may be considered superfluous for me to say anything in favor of a system of English Syntax, which has received the approbation

of some of the most learned and experienced literary men in our country ; but having had practical demonstration of its superiority to the old system of Murray and others, I feel constrained by a sense of justice to contribute my feeble aid to have it introduced I am persuaded that the new nomenclature is more readily un-derstood, more easily retained, and more brief than the old. I know of no valid objection to the entire system. It is a system which induces a habit of thought and reflection, gives vigor to the intellectual faculties, and brings the *whole mind* to bear upon the science of language, so that, without the labor of memorizing a sin-gle line, the pupil may be brought to comprehend the subject in a much less time than is required to go through the ordinary process, with the old system, and which after it is done, leaves the mind in a bewildered maze, liable to all the fluctuations, to which the old theory has subjected the language. The various parts of which it is composed are so beautifully arranged and illustrated, so scien-tifically developed and demonstrated, and so accurately determined, that the person who has properly applied himself to it, is perfectly satisfied that he has built upon an indestructible basis.

I consider Syn-dei-col-ogy, the Third Part of this new theory, invaluable. It cannot fail, I think, to be properly appreciated by an intelligent community.

I hope his system, entire, may be speedily adopted, that we may not be under the necessity of teaching error.

                                        J. L. RHEES,
                        Principal of the Model Public School.

                                Philadelphia, June, 14th, 1841.

We the undersigned, pupils in the Model School, having been favored with an opportunity of receiving instruction from Mr. Brown in his system of English Syntax, feel confident that we have acquired more actual knowledge of the syntax of our language in the few lessons which we have received under him, than we had acquired by our long attention to the old system. We find no diffi-culty in understanding and remembering the new names, and would greatly prefer the method pursued by Mr. Brown to the dry, and difficult task of memorizing what we cannot understand, and to which we have had heretofore to submit.

WILLIAM STEVENS,   T. J. CLARK,
GEORGE B. KEEN,   W. P. HENRY,
JOHN F. HANSELL,   CHARLES P. KITE,
JOHN CRAWFORD,   ARTHUR E. MURPHY,
H. AGNEW,   JACOB J. UBER,
CHARLES B. KEEN,   JOHN M'QUILLEN,
JOSEPH HOUGH,   A. J. WHITE,
JOHN AGNEW,   JOHN C. SPRINGER,
JOSEPH LUTZ,   CHARLES W. OURT,
H. D. LADD,   HENRY M'KAY,
THOMAS W. MARTIN,   A. B. STEEL.
RICHARD PARKER,

PREFACE.

EVEN a superficial observer of human affairs must be satisfied that the *ease, accuracy, despatch* and *safety* with which the transactions of life are conducted, depend much upon the degree of skill which men possess in the use of language. Who has not found that many of the difficulties which distract society, by setting member against member, arise from a want of that skill in language, which is necessary to define the conditions of those transactions that lie treasured up in words? It becomes every man, and woman, therefore, to understand, critically, the language of their own country—and, as an incentive to that careful attention which is necessary to such an understanding, let each one reflect upon the advantages of being able to use this instrument with ease, propriety, and despatch.

In the business of life, language is invaluable; how important, then, is a correct knowledge of it. In social intercourse, language is dear to all; how desirable, then, is that skill which enables one to use it with all the ease with which he can move the fingers of his hands. In the higher walks of life, language holds an elevated rank; how important, then, to the lady, and gentleman, is a refined acquaintance with it. And to parents, who should ever superintend the education of their children, a philosophic knowledge of language, is a blessing indeed.

Nor is it of little importance to this *nation*, that her youth should be early and thoroughly instructed in the principles of the English tongue. Too little stress is laid upon the education of her children. Youth is the progressive state of both mind, and body; and, if either is neglected here, it never attains that height in excellence

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to which our species are capable of ascending. The proper nour-
ishment for both, while in this state, is generous, and constant ac-
tion; and, in exact proportion to the use of this, will be the strength
of the body, and the capability of the soul. Children, as such, are
passed by as of no real value to a nation; the fact that from these
young saplings are soon to be selected the pillars of the country, is
rarely considered in its proper light, even by the American commu-
nity.

Youth is the season designed by nature for the formation of the
mind—the expansion of the soul. But man, mistaken man, has
contradicted this, and thus brought himself to a state so feeble that
he can hardly secure his rights, or enjoy his freedom! It is not
pretended that American children are deprived of schools; but it is
verily believed that they nearly waste their precious childhood by
a false system of teaching. Is it too late for *reform?* If not, let it
be commenced in the primary schools—let the language be under-
stood by the *teachers*, and by them thoroughly *taught* to their pupils.
Let the institutions in which youth complete their education, give
attention to their *own* tongue: too much time is devoted to other
languages. *American statesmen must be acquainted with their own
language; or this republic is of short duration.* Even the constitution
of the *United States* cannot be understood by two impartial states-
men in the same way.

To the man of circumscribed views, innovation seems to imply a
contempt for all former systems, and a total want of respect for
their authors. But he who has seen the clouds of literary night
dissipate before the sun of improvement, the region of science grow
lighter and lighter, and the horizon of truth extend from time to
time, by repeated changes, will soon overcome his attachment to
absurd forms, and gladly promote that species of innovation, which
tends to build systems upon *truth, and philosophy.*

The author of this work respects the various systems of English
Grammar: he regards them as so many stepping-stones by which

the science has been brought to its present height of excellence. He respects their authors as men, and especially, as the founders of so grand a commencement. He respects the memory of Mr. Murray for the good he has done in the republic of letters. So far from holding his shade in contempt, or his work in derision, he would fire his system with the sparks struck from the collision of its conflicting principles; he would deposit its ashes in a golden urn, and preserve them as a memento of its worth.

The American Grammar, he is not insensible will oppose the *wisdom* of the learned, and the practice of years. But it should be remembered that, systems, the growth of ages, have been overturned, and that principles, gray with centuries, have been found a delusive chimera. *All* that relates to man, is matter of progression; we see the commencement of Christianity in mere rituals, and symbols; we find its perfection in CALVARY's CRIMSONED TOP.

Are you ready to reject this work because you have been brought up at the feet of Murray? remember him who was brought up at those of Gamaliel; listen to he cry of the Christians, and be reminded of Paul's journey to Damascus: education had drawn a film over his eyes; and a *miracle* was necessary to restore his sight.

From the dictatorial attitude of the English literati, this production may seem an infringement on the rights which they have so long claimed; and which this country has too long granted. It is remarked by European writers, that English literature should be a model for the literati in America, until this country produces a Newton, an Addison, &c. We confess a deep regard for the shades of these illustrious men: but we would sooner build sepulchres to England's ancient prophets, than believe in her living ones. Where can stronger claims be laid to philological legislation, than in a country distinguished for *freedom* and *power* of speech?

In the British system of Grammar, the sense is either lost by the use of improper terms, or enveloped in arbitrary rules, definitions, and exceptions. Indeed, the whole system resembles a machine

hastily contrived, possessing no grand movements ; too complicated, too feeble in most of its parts, and, in general, acting upon wrong principles. The author of this work, therefore, after mature exam- ination of the European, has ventured to introduce NEW MATERIALS, and NEW PRINCIPLES ; and, to complete the remedy, he has extended his system to the relation of one assemblage of words to another assemblage. This work, therefore, is not only made a means for teaching the *mere childlike* relation of *one word* to another word, but an instrument for presenting that *manly, mental, subtle* coincidence, vibrating between the relative groups of the words which compose the sentence. This part of the American System is called MONO- LOGY, and treats of words in their *collective* action, their *collective* bearing, and in their *collective* import—and, while it may be clearly comprehended even by the minds of children, it is not unworthy the close attention of *men*, of *scholars*, of *philosophers*. MONOLOGY consists in dividing a sentence into portions, or groups, ascertain- ing their true constructive relation, learning their exact significant characters, and referring the inferior portions to their respective superiors. This exercise urges the pupil to trace out the precise connection of the *monos*, by following the filaments which produce it ; and thus fits him to discern the exact meaning of any writer whose language he may read. It prepares the pupil to read with an understanding which renders study easy, delightful, and profit- able to him. MONOLOGY gives the pupil such a knowledge of language as qualifies him to acquire the other branches of educa- tion with an expedition, ease, and satisfaction, which render study advantageous, and pleasing. Made familiar with this process, the pupil's mind kindles into fervor ; and he pursues his study as much for the pleasure of the exercise as for the advantage of knowledge. And, whether his eye is turned to the sign of the type, or his ear directed to the language of the tongue, he seizes the period with animation, moves along the *constructive* fibres which extend from portion to portion, works his passage through the entire sentence,

and comes out with everything which philosophy can glean or acuteness discern.

The author of this work is far from desiring to exhibit a *mere* independence of mind in the rejection of the British system of English Philology. Nor does he mention the excellence of the *American Syntax* to institute an *invidious* comparison between the two—he does it to prevent an identity with those essays which have appeared within a few years, under the pretensions of improving the method of presenting the *erroneous* principles upon which the system of Murray has been founded. It differs much from *all* others:

The American Syntax is a laconic system of English Philology, founded upon principles entirely new, and highly important. It settles all points contested among teachers—resolves all the difficulties of the pupil, and relieves the mind of all its grammatical scruples. It sets aside all other systems—exposes their defects, demonstrates the little use of attending to them, and presents to the pupil, the unerring, and only way to the structure of the English language. It urges the youthful mind to invention, and thought; it undeceives the *most accomplished Grammarian, and instructs the most profound Philologist:* and it is, in a variety of ways, and cases, the clergyman's guide in scriptural exposition, the lawyer's interpreter in juridical discussion, and the magistrate's confirmation in legal decision.

Language is an emanation from God. It is the medium of communication from one finite mind to another, and a means of intercourse between man, and his Maker. In construction, it is ingenious; in purpose, noble; and in application to thought, wonderful. As a gift, it claims our gratitude; as a science, it demands our highest attention; and, as a means of mental intercourse, it excites our admiration, and astonishment.

Language is the mind's hand; and, like that of the body, is employed by many who are ignorant of its beautiful symmetry. But they that use it without understanding its principles, lose as much

2*

as those who strengthen their bodies with food which they do **not** relish. In tracing this hand through all its changes, and modifications, in understanding their causes, and effects, and in seeing it follow the discursive part of the mind, fasten upon its curiously formed notions, and reach them to others, we are led to look for its ORIGIN.

It has long been a contested point whether language is a divine revelation, or a human production. But, when we trace it from cause to effect, we see more than HUMAN agency. Man consists of two parts—a body, and a mind; *this* is journeying through life in *that.* Thus the mind becomes a passenger; the body his chariot; ideas his baggage; the earth his inn; hope his food; and another world his destination. And such is the relation between the passengers while on the way, that they are compelled to interchange their ideas. For this purpose, either God has furnished them with language, a ready means for this exchange, or the PASSENGERS THEMSELVES have made this medium. When we reflect upon the passenger's connection with his chariot; when we see him drawing to himself, through organic avenues, the various objects which constantly surround it, we feel that this work is above *man ;* but, when we behold him ANALYZING these objects, forming correct notions of their component parts, and, with vocal organs attached to his vehicle, converting the air into sounds for the communication of those notions, we are ready to exclaim—the FORMER of the passenger is the AUTHOR of his language !

ADVERTISEMENT.

This theory of English Syntax is a new science; and, as there are no words already in use, expressive of the principles on which it is founded, the new nomenclature is the offspring of necessity. No wish to become unique, has led to the introduction of this novelty in technology. This theory not only takes a new view, but a deeper, and a broader range of the constructive principles of our phrenod than the old British system. And, to enable the student to follow this range of thought through all its novelty, depth and extent, he must be led by a full, descriptive nomenclature. Besides, as a large portion of this new theory has neither been published, nor known by the old school grammarians, all must admit the necessity of a new nomenclature for this portion: and, when it is considered that the new names which this accession to English grammar, demands, are just as applicable to that portion of the new theory, which is a substitute for the old system, as they are to that part which is an addition to the old, none will think it inexpedient to employ the new names in *both* parts of the new system. In my EXEGESIS, I have attempted to demonstrate the utter inapplicability of the old technology; and, in this work, I have furnished remedial terms; and, should the world think proper to apply them for the cure of those diseased ones which I have shown to be too feeble to bear their own weight, it is hoped that the cause of truth will have no reason to complain, and that the youth of our country will have much reason to rejoice.

I have no wish, however, to discard *at once* the old names. I am inclined to the opinion that an immediate rejection of these technicals from their accustomed sphere of action in the expression of grammatic thought, would be attended with some inconvenience. My view of the subject is that, if the substitutes which I have provided,

are better than the old ones of which I have complained, they may be used in connection with the old, till the world shall have become familiar with them, and then take the place of which the old ones now have the sole occupancy. Hence I have so connected the old terms with the new, that the pupil taught by this theory, becomes familiar with the old names of the nine parts of speech.

The introduction of *new* names is a work in which every generation has been engaged. Within a few years, chemistry has been greatly simplified, and beautified by a *new* nomenclature. " Within fifty years," says Dr. WEB-STER, " thousands of *new* words have been *added* to our language ; and a complete revolution has been effected in almost every physical science.

" Terms in the arts and sciences—of these some thousands have been added to our language within the last fifty years, of which a *small number* only have found their way into *any dictionary*." " The exact number of these terms now introduced for the *first* time into a *dictionary*, is not known." " It cannot, however, be much short of four thousand." "Among them are some of the most common words in the language, such as *oxyd, muriate, sulphate, sulphuric, nitric, azote, phosphorus, planetarium, polarize,* &c." " Since the time of Johnson, a *complete revolution* has taken place in almost every branch of physical science." " *New* departments have been created, *new principles* developed, *new modes of classification* and *description* adopted."—*Advertisement to Dictionary.*

A BRIEF CONTRAST OF THE TWO SYSTEMS.

1. The American System differs from the old, inasmuch as it is founded upon principles which belong to *grammar*, instead of, as is the old, upon principles which belong to *things*. Or, in other words,

The American System differs from the old, inasmuch as it is founded upon *syntax* principles instead of dictionary, or significant ones, as is the old.

2. The American System differs from the old, inasmuch as its *definitions*, and *rules* are true, and consistent, instead of, as are those of the old system, *false*, and *conflicting*.

3. The American System differs from the old, inasmuch as its nomenclature is *appropriate*, *laconic*, and *easy* of *comprehension*, and of *retention*, instead of *inappropriate*, *vague*, *prolix*, and difficult of *comprehension*, and hard of *retention*, as is that of the old system.

4. The American System differs from the old, inasmuch as it is a *full* expression of the entire grammar of the English language, and not a partial development of a mere part of the syntax of this language, as is the old system.

5. The American System differs from the old, inasmuch as it may be acquired without the slavish task of *memorizing*.

6. The American System differs from the old, inasmuch as it is taught through the medium of the *eye*.

7. The American System differs from the old, inasmuch as it may be acquired by *adults* without even the least aid from *living* teachers.

8. The method of learning by the American System differs from that of learning by the old, inasmuch as it makes the pupil *master* of *printed* speech, which places him on all the roads to knowledge.

NOTE. The practice of teaching, *viva voce*, or by lectures, may be carried too far; for the habit of acquiring knowledge from the voice does not favor the cultivation of a skill to acquire it from

books.   It is so very important that pupils should habituate them-selves to the acquiring of ideas from print, that the art of teaching properly, lies, in a great degree, in giving them command over *printed* speech.   It is upon printed signs that they are to depend in the absence of living teachers.   Memorizing lessons, and attending lectures, are, when carried as far as they are at the present day, pernicious to the cause of science, and unfavorable to the growth of the human mind.   Make youth masters of *printed* speech, and you put them on *all* the roads to knowledge.

9. The American System differs from the old, inasmuch as no one can teach from it without *understanding* it ; for the act of teaching by it is not a process of mere *memo-rizing* from the book, and *reciting* to the teacher !

10. The American System differs from the old, inas-much as it throws nearly all the labor upon the *student*, by enabling him to understand the subject with very little aid from his teacher.

11. The American System differs from the old, inas-much as it employs the *perceptive* powers instead of the mere *memorizing* faculty of the learner.

12. The American System differs from the old, inas-much as it enables the pupil to parse all those construc-tions which are called by the old system, *anomalous !*

13. The American System differs from the old, inas-much as it begets a *love* for, instead of a *dislike* to, the study of grammar.

14. The American System differs from the old, inas-much as its principles are made lasting from their con-nexion with the *judgment*, and not *transient* from a mere connexion with the *memory*, as are those of the old system.

15. The American System differs from the old, inas-much as the old employs *ninety-three* technical terms while the American employs but *forty-four !*   (See the *Nomenclatural Concordance*, in the *Syntascope*.)

16. The American System differs from the old, inas-much as its technicals *can* be explained by the teacher, and understood by the *pupil*, while the *old* system's tech-nicals *can* neither be *explained, nor understood*, even by the most profound philologist.

LESSON I.

It is usual, though not natural, to place the interroga-
tories after the text from which the pupil derives his an-
swers. I have ventured to adopt the natural method. *The*
pupil should first examine the questions which precede
the text. This will inform him to what parts of the text
he should give his close *attention.*

QUESTIONS.—1. What is the etymology of *dei-cology ?*
 2. What is the meaning of *deikos ?*
 3. What is the meaning of *logos ?*
 4. What is the meaning of *ep-e-dei-cology ?*
 5. Can you give the etymology, that is, the true origi-
nal words, of *phrenod ?*
 6. What is the meaning of *phrenod ?*
 7. What is the meaning of *phren*, and of *odos ?*
 8. Will you give the etymology of *phrenody ?*
 9. What is the etymology of *syntax ?*
 10. What is the meaning of *sun*, and of *tasso ?*
 11. What is the meaning of *syntax ?*
 12. What is the etymology of *monology ?*
 13. What is the meaning of *monos ?*
 14. What is the *meaning* of *monology ?*

Syntax signifies the putting of words into proper *forms,*
and into proper *places.*

THE TEXT.
REMARK.

As nothing is better calculated to improve the mind in
the science of speech than etymological *analysis, I have*
made such a display of the original words from which the
technicals of this system have been derived, as will enable
him to become familiar with the character of each new
word from an examination of the Greek elements *out of*
which it has been formed.

ORIGINAL WORDS.		MEANING.				ANGLICISED.
Phren,	.	the mind,	.	.	.	*phren-*
O-dos,	.	a medium,	.	.	.	*od.*

Phren-od

signifies the highway over which *mind* travels to *mind ;* the medium through which mind is communicated to mind.—(*Exegesis,* p. 1, ch. 1.)

Phren-od,	the mind's communicating medium,	*phrenod-*
Y, .	the science, or art of, . .	*y.*

Phren-o-dy

is the science of phrenods.—(*Exegesis,* p. 1, ch. 1.)

Ep-os,	.	a word,	.	.	.	.	*ep-e-*
Dei-kos,	.	to show, to signify,	.	.		.	*dei-c-*
Logos,	.	doctrine, principle,	.	.		.	*ology.*

Ep-e-dei-cology

is that part of phrenody, which respects the signification of words *individually* taken.—(See *Syn-dei-col-o-gy,* and *Abdiction.*)

Sun,	.	.	together,	.	.	.	.	*syn-*
Tasso,	.	.	to put in order,	.	.	.		*tax.*

Syn-tax

is that part of phrenody, which comprises the *constructive* principles of phrenods.

Etymon,	.	a true original,	.	.	.	*etymo-*
Logos,	.	word,	.	.	.	.	*logy.*

Et-y-mol-o-gy

signifies the true original word, or words from which another word is formed; as, *verbum* is the true original word of *verb.*

LESSON II.

QUESTIONS.—1. What is the etymology, and meaning of *gno-mod?*

2. Give the etymology, and meaning of *gno-me-ol-o-gy?*

3. Give the etymology, and meaning of *cordiction?*

4. Of how many kinds of diction does this lesson speak?

5. How many cordictions are there?

6. What does *ab* mean? What does *con* signify? *Ab*, from, and *con*, together.

7. What is a subfirmation?

8. What does *sub* mean? *Inferior* in degree, less.

9. Will you give the etymology, and meaning of *dendrology?*

10. What sentence is given in illustration of the dendrology of words? that is, of the *trunk*, and *branch* relation of words?

11. Which is the *trunk* assemblage?

12. Which is the trunk word in the trunk assemblage?

13. Repeat the *branch* words in the *trunk* assemblage.

14. Give the etymology, and meaning of *cratology.*

15. What is the meaning of *morpheology?*

16. What is the etymology of *syncla-deology?* What is its meaning?

17. What is the etymology, and meaning of *po-e-ol-o-gy?*

18. What is the etymology, and meaning of *syn-dei-cology?*—(See *Ep-e-dei-cology*, and *Condiction*.)

THE TEXT.

ORIGINAL WORDS.	MEANING.	ANGLICISED.
Gno-me,	a gnomod, a sentence,	*gnom-*
O-dos,	a medium, a way,	*od.*

Gno-mod

signifies the means, the medium through which we express a cordictive thought. (See *Cordiction*, and *Sentensic*.)

3

ORIGINAL WORDS.		MEANING.				ANGLICISED.
Gno-me,	.	a gnomod, a sentence,			.	*gnome-*
Lo-gos,	.	doctrine, principle,	.	.		*ology.*

Gno-me-ol-o-gy

means the doctrine of a gnomod. (*Syntascope*, p. **216**.) (PART I. p. 34.)

Cor,	.	.	the heart,	.	.	.	.	*cor-*
Dictio,		.	speech,	.	.	.	.	*diction.*

Cor-diction

means that attribute of an assemblage of words, which renders it a gnomod, or sentence. (*Exegesis*, pp. **109, 10, 11,** and **12**. *Syntascope*, pp. **10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22**.)

DICTION.

DICTION is the *expression* of thoughts.

There is a difference between the *diction* of words, and the *signification* of words.

Dei-cology respects the mere *power* of a word to raise an idea in the mind; but *diction* respects the *exertion* of that power in the *act* of raising an idea in the mind. For instance, a certain word has the significant power to raise a particular idea in the mind; but then this *power* is not exerted in the raising of this idea, till the certain word which has this power, is written, or spoken. Let this be illustrated in the expression of some word which you have not in your mind at this moment: for instance, *ear.*

This word had the power of raising in your mind, the *idea* of the organ of hearing, before you saw the word— but it did not *exert* this power till you saw the word. The *power* itself is called *dei-cology;* but the *exertion* of the power is denominated *diction.*

DICTION is the *expression* of thoughts. Or,

DICTION is the *expression* of *separate* thoughts, and *connected* thoughts, and finally of *information, intelligence.*

There are three kinds of diction; namely,

1. *Ab*diction,
2. *Con*diction, and
3. *Cor*diction.

1. *Ab*diction is that act of words, which presents thoughts as *separate ;* as *pen, moon, ice, new, reads, walks, in, at, to.*

2. *Con*diction is that act of words, which presents thoughts as *connected ;* as *new pen, in ice, moon light night, at church.*

The *cordiction* is the *abstract* affirmation, the *abstract* interrogation, the *abstract* command, the *abstract* petition, or the *abstract* subfirmation, expressed in the assemblage of words.

It is nine. Affirmative	⎫	
Is it nine ? Interrogative	⎪	
Go thou. Imperative	⎬	CORDICTION.
Forgive our sins, Petitionative	⎪	
when we repent. Subfirmative	⎭	

What is the difference between *affirmation,* and *subfirmation ?*

1. An affirmation is the highest degree of *verbal* assurance, which language can give ; as, *This tree is very high.*

2. A subfirmation is a less degree of *verbal* assurance than that which is given by affirmation ; as, *If this tree is very high.* (Part I. p. 37.)

ORIGINAL WORDS.	MEANING.	ANGLICISED.
Mon-os,	alone, by itself,	*mono-*
Logos,	doctrine, principles,	*logy.*

Mo-nol-o-gy

respects the principles on which a sentence is divided into *monos.*

A *mono* is any portion of a sentence, which can be taken by itself. (Part I. p. 45.)

Dendros,	*trunk* with its *branches*,	*dendro-*
Logos,	word,	*logy.*

Den-drol-o-gy

signifies the *trunk*, and the *branch* relation of words. This relation exists between two assemblages of words,

as well as between two individual words; as, [A cer-
tain centurion's servant was sick] (unto death.)

"*A certain centurion's servant was sick*" is the *trunk* of
the sentence; and "*unto death*" is the *branch*. Again—
A, *certain*, *centurion's*, *was*, and *sick* are *branch* words of
the *trunk* assemblage; and *servant* is the *trunk* word
upon which these branch words depend. In the *branch*
assemblage, *unto death*, *unto* is the branch, and *death* is
the *trunk* word.

Now, as *dendros* signifies the trunk with its branches,
and the *branches* with their *trunk*, it is here employed to
denote the *trunk* and *branch* relation of words.

ORIGINAL WORDS.	MEANING.				ANGLICISED.
Cra-tos, .	power, .	.	.	.	*crato-*
Lo-gos, .	word, .	.	.	.	*logy.*

Cra-tol-ogy

respects the power of some words, and the *want* of it in
others, to aid in producing a sentence. (PART II. p. 35.
Syntascope, p. 118. *Exegesis*, p. 108.)

The simple power, and the simple *want* of the power, to aid in
the *production* of a *cordiction*, the true *sentence* characteristic, the
real *gnomodic* trait by which a sentence can be distinguished from
any *insentensic* assemblage of words, is called *cratology*.

Poi-eo, .	to make, form, create, .	.	*poe-*
Lo-gos, .	word, .	.	.	,	.	*ology.*

Po-e-ol-o-gy

means the proper formation of words from sounds, and
letters.

Sem-œ-nos,	to designate, to distinguish,	.	*semen-*
Lo-gos, .	doctrine, principle,	.	.	*ology.*

Sem-e-nol-o-gy

means the principles on which words designate those
ideas to which the mere dictionary import conveys no
allusion; as, *time*, *number*, *gender*, &c. (PART II. p.
55. *Syntascope*, pp. 139, 225.)

ORIGINAL WORDS.		MEANING.				ANGLICISED.
Sun,	.	with, or together,	.	.	.	*syn-*
Kla-dos,	.	a branch,	.	.	.	*cla-de-*
Lo-gos,	.	doctrine, principle,	.	.	.	*ology.*

Syn-cla-de-ol-o-gy

means the principles of that classification of *clades*, which is founded upon their *frame-work connection with* other words. (PART II. p. 44. *Syntascope*, pp. 122, 124.)

Mor-phe,	.	form,	.	.	.	.	*morphe-*
Lo-gos,	.	word,	.	.	.	.	*ology.*

Mor-phe-ol-o-gy

respects the various *forms* into which words are put when applied to things, in the formation of sentences ; also the different forms into which sentences themselves are thrown by reason of the *positions* of their words, and monos. (*Syntax*, p. 177. *Syntascope*, p. 226.)

A *mono* is that number of words which can be taken *alone ;* as, [John went] (into the field.)

Sun,	.	.	with, or together,	.	.	.	*syn-*
Dei-kos,	.	to show, to signify,	.	.	.	*dei-c-*
Lo-gos,	.	doctrine, principle,	.	.	.	*ology.*

Syn-dei-col-o-gy

respects the exact shades of thought which words express from being taken, not separately, but *together*. (See *Condiction.*)

" He lives *by rule*." The *ep-e-dei-col-o-gy* of the word, *rule*, and the *syn-dei-col-o-gy* of the mono, " *by rule*," are very different. The idea which " *rule*," when taken *alone*, raises in the mind, is that of a *guide* in action. But the idea which the mono, " *by rule*," raises in the mind, is that of *conformity* to. Hence the idea of conformity to, is the result of taking the two words together. This idea of *conformity to*, is *syn-dei-col-o-gy*.

A LANGUAGE, OR A PHRENOD.

I. EVERY nation has found it important to have a phrenod composed of *sounds*, and a phrenod composed of *letters*. Hence, each nation has two phrenods; viz. a PHONOD, and an ALPHOD.

(*Phone*, a voice, and *odos*, a medium. *Alpha*, a letter, and *odos*, a means.)

II. The distinctive name of a phrenod, is generally formed from the national appellation of the people who use the phrenod. Hence, the *French* phrenod, the *Greek* phrenod, the *English* phrenod, &c.

PHRENODY, OR PHILOLOGY.

PHRENODY is the science of phrenods.

English phrenody is the science of the English phrenod.

DIVISION OF PHRENODY.

PHRENODY is divided into two parts; namely,

1. SYNTAX, and
2. EP-E-DEI-COL-OGY.

1. SYNTAX is that part of phrenody, which comprises the *constructive* principles of phrenods.

2. EP-E-DEI-COLOGY is that part of phrenody, which comprises the significant principles of *individual* words.

(*Ep-e-dei-cology* is taught by a *dictionary*.)

ENGLISH SYNTAX.

ENGLISH SYNTAX is that part of English phrenody, which consists of the constructive principles of the English phrenod. (See *Exegesis*, pp. 15, 19, 29.)

1. DIVISION OF SYNTAX.

ENGLISH SYNTAX is divided into nine parts ; namely,

1. GNO-ME-OL-O-GY.
2. MO-NOL-O-GY,
3. DEN-DROL-O-GY.

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4. CRA-TOL-O-GY,
5. SYN-CLA-DE-OL-O-GY,
6. SEM-E-NOL-O-GY,
7. MOR-PHE-OL-O-GY,
8. PO-E-OL-O-GY.

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9. SYN-DEI-COL-O-GY.

1. *Gno-me-ol-o-gy*, *Mo-nol-o-gy*, and *Den-drol-o-gy* belong to PART I.
2. *Cra-tol-o-gy*, *Sem-e-nol-o-gy*, *Syn-cla-de-ol-o-gy*, *Mor-phe-ol-o-gy*, and *Po-e-ol-o-gy* to PART II.
3. And *Syn-dei-col-o-gy*, to PART III.

LESSON III.

QUESTIONS.—1. In how many methods may the investigation of a science be conducted ?

2. What is the etymology of *synthetic* ?

(It is from the Greek, *sun*, with, and *tithemi*, to put. The word means, then, to put parts together.)

3. What is the etymology of *analytic* ?

(It is from the Greek, *ana*, again, and *luo*, to melt, to dissolve. *Analytic*, then, respects the process of reducing a compound into its elements again.)

4. At what part would the *synthetic* method of studying English Syntax, lead you to begin ?

5. In studying this science *analytically*, at what part would you begin ?

6. Is the process of forming letters into syllables *analytic*, or *synthetic* ?

7. In what state must words be in order to make them available in the communication of our ideas ?

8. Why should the pupil begin his study of language at the sentence, and not at the *letters* ?

9. What does the word, *cordiction*, mean ?

10. What attributes are meant by the words, "*distinctive attributes ?* "

11. Whence the propriety of calling these distinctive attributes *cordictions ?*

12. What is the etymology of *cordiction ?*

13. Can an assemblage of words be a sentence, which has not one of these vital properties ?

14. Why not ?

15. What are the purposes which men have in forming sentences ?

16. Is "*unto the mount*," a sentence ?

17. Why not ?

18. Is "*they went*," a sentence ?

19. Why ?

20. What is the cordiction of the following sentence: "*Are they ill ?*"

21. What is a curious fact ?

22. It is a curious fact to find what ?

23. We examine our dictionaries in vain to find what ?

24. What are these five ideas which the dictionary import, the ep-e-dei-co-logical import of words, is unable even to touch ?

25. What has every word which has an affirmative power, besides its affirmative power ?

26. The dictionary does not define the word, *wrote*, and *smote* as meaning what ?

27. Is the *cordictive* thought which renders an assemblage of words a sentence, expressed by one word ?

28. By what means is the cordiction expressed ?

29. By what means is an *affirmation*, an *interrogation*, a *subfirmation*, a *command*, and a *petition* expressed ?

30. What is the difference between an affirmation, and a subfirmation ?

31. To affirm is what ?

32. To subfirm is what ?

33. From what is the word, *affirmation*, constructed ?

34. Hence the sentence which is so, and so, does what ?

35. From what is *subfirmation* made ?

36. What is the cordiction which renders the following assemblage of words, a sentence : *If it should be a fine day ?*

37. The affirmations are what?

38. The subfirmations are what?

39. The cordictive words in the affirmations, are what?

40. And you see what?

41. And *shall* declares what?

42. What does *does* declare?

43. The thing to be made firm in the third gnomod, is what?

44. And you see what?

45. In the first sentence the thing to be rendered firm, is what?

46. The thing in the second gnomod, to be rendered firm, is what?

47. And *does* declares what?

48. The thing to be made firm in the third gnomod, is what?

49. How does *is* speak?

50. Let us now consider what?

51. In the first, the mind is to be rendered firm respecting what?

52. Look at what—and see what?

53. *Is*, then, speaks with what?

54. With an assurance which is less than what?

56. If the assemblage of words, " *if it is a fine day*," is named in reference to what?

57. It must be called what?

58. " *President is*," is the cordictive portion of what?

59. And it is for you to ascertain what?

60. Does is say what?

61. Is what declared?

62. Having made these remarks it may be well to give what?

63. What is a subfirmation?

74. Have you examined with care the specimen of giving the gnomeology of an assemblage of words?

75. Does the specimen begin with *is*, or with *a*?

N. B. The pupil should not be allowed to vary from the specimen, in the least thing. Nor should he have anything but his book in his hands while he is giving the gnomeology of the exercises which are under the specimen.

THE TEXT.

INTRODUCTION TO LESSON I.

THERE are two methods in which the investigation of any science may be conducted, viz., the *analytic*, and the *synthetic*. The analytic traces the whole subject down into its *elements ;* but the synthetic traces all the elements up into the subject. In the development of grammar, we may take the synthetic, and trace letters into syllables, syllables into words, and words into sentences. Or we may take the *analytic*, and trace a sentence into words, words into syllables, and syllables into letters. But, as the formation of *sentences* is the ultimate object for which *letters, syllables,* and *words* are employed, it seems quite natural to commence the study of syntax at the *sentence.* Besides, as a *sentence* is the only *state* in which language can be employed as the medium through which our thoughts can be communicated to each other, the pupil should know *what* a *sentence* is, before he attempts to acquire a minute knowledge of the various elements of which it is composed. (*See English Syntascope,* pp. 8 and 9.) The definitions which grammarians, both in *America,* and *Great Britain,* have given of a gnomod, or sentence, are unsound in the extreme. I have inserted many of these definitions in " THE EXEGESIS," page 109, where I have attempted an exposition of their unsoundness.

PART I.

CHAPTER I.

GNOMEOLOGY.

GNOMEOLOGY is that part of syntax which consists of the doctrine of a gnomod, or sentence. (*Syntascope,* pages 10, 216.) (See *Exegesis,* page 8. Examine from " *All speech must be formed in the following manner.*")

The word *doctrine,* is made from *doceo,* to teach, to present; and signifies that thing, fact, or principle, which

is taught, or presented. The doctrine of the universe is the principles which the universe teaches, or presents to the mind. The doctrine of a passage of scripture is that principle which the passage teaches, or presents. Now there are various kinds of doctrines; there are *theological* doctrines, *metaphysical* doctrines, *syntax* doctrines, &c. The principles which theology teaches, are theological doctrines; the principles which nature teaches, or presents, are metaphysical doctrines, and the *syntax* principles which *sentences* present, are *syntax* doctrines. Now, what are the *syntax* principles which a sentence, properly so called, presents? They are *affirmations, interrogations, commands, petitions*, and *subfirmations*. These principles, these things, are not taught, not presented, by *individual* words—they are taught, presented, to the mind by *assemblages* of words only. Nor is this all, for the assemblage which presents these things, comprises two words only. *Gnomeology*, the doctrine of gnomods, is presented by the joint action of two words; as, *John went* to church with Joseph. That which renders this assemblage of words a gnomod, or sentence, is the doctrine, the affirmation, which is presented in the assemblage, "*John went*." This affirmation, then, is called *gnome*ology. That is, the *syntax* doctrine which these two words by their joint contribution present to the mind of the reader. In this paragraph, or period, there are two other assemblages of words, namely, "*to church*," and "*with Joseph*."

These assemblages also present *syntax* doctrines. But, as the doctrines which these assemblages present do not render them gnomods, sentences, they (the *doctrines*) are not denominated *cordictions*. The *syntax* doctrines of *assemblages* of words, which do not render the assemblages gnomods, sentences, are called, not *cordiction*, but *condiction*. These doctrines are the theme of SYNDEICOLOGY, which is presented in PART III.

A Gnomod, or Sentence.

A gnomod, or sentence, is an assemblage of two or more words, which expresses a *cordiction;* as, 1. It is nine, 2. If it is nine, 3. Is it nine? 4. Go thou to school, 5. Forgive thou their sins.

1. What does the word, *cordiction*, mean?

Affirmation, interrogation, command, petition, and subfirmation.

2. Whence the propriety of calling these distinctive attributes *cordiction*?

From the fact that these five attributes are the *vital* parts of speech, or diction. (*Cor*, the heart, and *dictio*, speech, diction)

3. Can an assemblage of words be a sentence, which has not one of these vital properties ?

No.

Why ?

Because affirmation, interrogation, and subfirmation of something, or command, and petition to some being, are the only purposes which men have in forming *sentences*. The assemblage of words, therefore, which does not answer one of these purposes, is not a *sentence*.

4. Is the following assemblage of words a sentence?—"*Unto the mount of Olives.*"

No.

Why not ?

Because it has no cordiction. That is, it does not contain affirmation, interrogation, command, petition, or subfirmation.

5. Is the following assemblage a sentence ?—*They went.*

Yes.

Why ?

Because it contains a cordiction.

What is the cordiction which it contains ?

Affirmation.

6. What is the cordiction of the following sentence?—*Are you well ?*

The cordiction, or heart of this assemblage of words, is interrogation.

It is a curious fact, that words, by means of their dictionary significations, are competent to express all our ideas but five. Now these five ideas, which the dictionary import of words is unable even to touch, are the *five cordictions.* And it is curious also to find that men have

supplied this deficiency in *individual* function, by giving to a certain *class* of words, a *collective* power. This endowment consists in a capacity of an assemblage of *certain* words, to express an *affirmation*, an *interrogation*, a *command*, a *petition*, and a *subfirmation*. We examine our dictionary in vain to find a word whose *affirmative power* is its *dictionary signification*. Every word which has an affirmative, or any other *cordictive* power, has also a dictionary signification; as, "Moses *smote* the rock," "John *wrote* this letter." The dictionary does not define the words, *smote* and *wrote*, as meaning an affirmation, but as denoting certain *actions*. Hence the affirmative idea which is expressed in the above instances, is the result of the extra significant capacity with which men have endued these, and similar assemblages of words, to enable them to express an affirmation, an interrogation, a command, a petition, and a subfirmation.

.What is the difference between *affirmation* and *subfirmation* ?

1. An affirmation is the highest degree of *verbal* assurance which language can give; as, *This tree is very high.*

2. A subfirmation is a less degree of *verbal* assurance than that which is given by affirmation; as, *If this tree is very high.*

To *affirm* is to give the highest degree of *verbal* assurance which language can give; as, *He returned* ill.

The word, *affirmation*, is constructed from the Latin, *firmo*, to fix, to establish, to make the mind firm with respect to the thing in question. Hence the sentence which is calculated to make the mind *firm* with regard to what it, the sentence, presents to the mind, is an *affirmation*, a *firmation ;* as, *It rains, The President is ill.*

To *subfirm* is to give a less degree of *verbal* assurance than is given by affirming; as, If *he returned* ill, If *it rains*, If the *President is* ill.

The word, *subfirmation*, is made from the Latin, *sub*, under, or inferior in degree, and *firmo*, to make firm, and means that action of the two *cordictive* words, which gives less *verbal* assurance than affirmation gives; as,

1. If *it is* a fine day, we shall return.

4

2. Joseph does not know whether the *President is* ill.
3. It is said that the *President is* ill.

I. The affirmations are,
    1. *We shall return.*
    2. *Joseph does not know.*
    3. *It is said.*

II. The subfirmations are,
    1. *If it is a fine day.*
    2. *Whether the President is ill.*
    3. *That the President is ill.*

The cordictive words in the affirmations, are, "*we shall*," "*he does*," and "*it is*." And you see that they act with such a degree of force, as gives the mind the highest degree of verbal assurance respecting the things in question. In the first sentence, the thing to be rendered firm, is our *return;* and *shall* declares that this shall take place. The thing in the second gnomod, to be rendered firm, is Joseph's *want* of *knowledge* respecting the illness of the President; and *does* declares this want of knowledge to exist.

The thing to be made firm in the third gnomod, is the fact that it is *said* that the President is ill. And *is* speaks with perfect assurance upon this point.

Let us now consider the cordictive words in the subfirmations. They are, "*it is*," "*President is*," and "*President is*."

In the first, the mind is to be rendered firm respecting a certain day's being a fine day. And does *is* declare that this certain day is a fine day? Look at the full expression, and see. It does not. *Is*, then, speaks with an assurance which is less than that given by affirmation. Hence, if the assemblage of words, "*if it is a fine day*," is named in reference to the degree of verbal assurance which it gives to the mind, it must be called a *subfirmation.*

"*President is*," is the *cordictive* portion of the words, "*whether the President is ill.*" And it is for you to ascertain whether this cordictive portion does, in fact, give a degree of verbal assurance respecting his being ill, less than that which is given by *affirmation.* Does *is* say that

the President *is* ill? Is it declared that the President is ill? Or is it merely declared that it is *said* that he is ill?

Having made these remarks. it may be well to give the following definition of a *subfirmation:*

A SUBFIRMATION is that *establishing* action of the cordictive words in a gnomod, which gives less *verbal* assurance than is given by affirmation; as, When the *stage shall* have arrived, we shall get some news. ("*When the stage shall have arrived.*")

SPECIMEN OF GIVING THE GNOMEOLOGY.

" *Of Olives,*" not a sentence. because it contains no cordiction.

" *He is in Philadelphia,*" a sentence, because it contains a cordiction which is an affirmation.

" *Give us this day our daily bread,*" a sentence, because it contains a cordiction which is a petition.

EXERCISES IN GNOMEOLOGY.

1. Law, in its most comprehensive sense, of action.
2. Law, in its most confined sense, is a rule of human action.
3. Man is a dependent being.
4. On the laws of nature, and revelation, depend all human laws.
5. The law of nations, is that collection of principles which regulates the intercourse between national communities.
6. The work improperly.
7. Is the work properly done?
8. If John returns to-day.
9. Were any philosophers more eminent than Socrates and Plato?
10. Forgive our sins.
11. Pardon our iniquities.
12. The mind of man not without some food to nourish the activity of its thoughts.
13. My good boy.
14. Do come away, my child. (Petition.)
15. Can the blind see? (*Affirmation.*)
16. " Have I not seen Jesus Christ, our Lord? "

17. " Doth God pervert judgment ? "

18. " Doth the Almighty pervert justice ? "

19. Can the flag grow without water ?　(*Affirmation.*)

(*More exercises under pages* 49, 50, 51, 52, 61, 62, 63, 68, 69, 70.)

In giving the gnomeology of the exercises under these pages, take each assemblage of words by itself.　The following is a specimen : (" There was a man) (,　, sent) (from God) (whose name was John.")

1. *There was a man,* a sentence, because it contains a cordiction which is an affirmation.

2. *Who was sent,* a sentence, because it contains a cordiction which is an affirmation.

3. *From God,* not a sentence, because it contains no cordiction.

4. *Whose name was John,* a sentence, because it contains a cordiction which is an affirmation.

PART II.

MONOLOGY.

L E S S O N　I.

QUESTIONS.—1. Can you give the etymology of *monology ?*

2. Into what are sentences divided ?

3. Have you examined the specimen of monoizing, with care ?

4. Have you examined the *monoizing* rules with great care ?

5. Do you think that you can monoize *exactly* according to the specimen which you have examined ?

6. What is a *Mono ?*

7. In what way is a mono illustrated by the author ?

8. Does the author say anything about the word, *solo ?*

9. How many *states* have monos ?

10. Can you give the meaning of *ple-nary*, *imple-nary*, *broken*, and *unbroken* ?

11. By what examples does the author illustrate the *plenary* state of a mono ?

12. By what example does he illustrate the *implenary* state ?

13. What monos does he employ to illustrate the *broken* state, and what one to illustrate the *unbroken* state ?

THE TEXT.

ORIGINAL WORD.	MEANING	ANGLICISED.
Monos, .	alone, by itself, . . .	*mono.*

Mon-o

signifies that which can be taken *alone*, the *least* whole which can be taken by itself. Thus, the *head* of a pin is a mono : the *head* is a part which has a *full*, *distinctive* character, and a distinctive name, independent of the stem. And the stem is a mono, because it also has a *full*, *distinctive* character when taken *alone*, by itself, *apart* from the *head*. Each *nail* on your fingers is a *mono*, because each has a full, distinctive character, when taken *alone*. (*Monos*, alone.)

The word, *solo*, is applied to a tune, designed for one voice, or for one instrument, because this word is derived from the Latin, *solus*, which means *alone*. That is, the tune is called a *solo* because he that sings it is *alone* in the act. Now, as a tune is called a *solo* because he that sings it is *alone* in the act, so any part, or any assemblage of the *gnomod*, or *sentence*, which can stand alone, or which can be taken alone, is called a *mono*. (*Monos*, alone.)

A *mono* is the *least whole* which can be taken by *itself*, alone ; as, (*John*,) [*art thou well ?*]—(*Syntascope*, pp. 28, 217.)

All the words which hold an *individual* frame-work connection with each other, belong to the same mono.

Letters in the formation of a word, are connected with each other individually ; as, *bad*. But when associated,

4*

they become words ; and as such, act upon other words in compact, as, *bad man.* The letters, *b, a, d,* in forming the word, *bad,* act and depend upon each other in an *individual* capacity. But when combined in the word, " *bad,*" their individual action ceases entirely, for it is only their combined mass which acts in the assemblage. In forming words, the letters act *individually* upon each other, but in forming *monos* they act *collectively.* When letters act individually, they produce words ; but when they act collectively, they produce *monos.* Now, as the *letters* of *different* words, have no relation with each other as *individuals,* so the words of different *monos* as *individuals,* have no relation with each other. But as the letters of different words, act *collectively* upon each other in forming a *mono,* so do the words of the same *mono* act in concert upon one another in forming a sentence.

For instance : take the three following *monos :* [And he began to speak] (unto them) (by parables.)

No single word in the last *mono* has any relation, as an *individual,* with any word as an *individual,* in the semi-mono, *to speak.*

This will be seen by removing the *mono* between those under consideration.

And he began (to speak) by parables *unto them.*

Further : there is a *trunk,* and *branch* relation which words acquire, both as individuals, and as assemblages. This relation is produced by the *trunk* and *branch* bearing of words, both as *monos,* and as *individual* words.

When one word is connected with another word, the relation is *individual ;* as, *He went.*

But when one assemblage of words is connected with another assemblage, the relation is collective ; as, [*He went*] (*to the house.*)

These two *assemblages* of words are connected, and this connection is a *collective* relation. Now as *to the house* is connected with *He went,* collectively, so is *to* connected with *house* individually.

The relation between the two *monos* is *collective. Collective,* because the words, *He went,* together, or in concert, sustain the mono, *to the house.* But the relation between *to,* and *house,* is individual.

The words, *to*, *the*, and *house*, bear a common, a collective relation to *He went*.

Now was *to individually* connected with *he*, or with *went*, *to* would become a member of the mono, *He went*. But experiment will demonstrate, that *to* bears an *individual* relation neither to *he*, nor *went :* He *to* went—*To* went—*To* he !

It may be well to show that every assemblage of words will not hold a *frame-work* relation with the mono, *He went*.

" *He went*," is all paper white ?

In what way is the mono, *is all paper white*, connected with the mono, *He went ?*

There is no frame-work relation between these two monos, because there is no *sense* connection between them. Nor is there any *constructive*, *syntax*, *individual* relation between the words *to* and *he*—nor is there any *individual* relation between *to* and *went*. There exists a species of affinity among the individual words of the same mono, and among the monos of the same sentence.

[" *He went*] (*to the house*.")

To, *the*, and *house* form a *new* mono in the sentence because they hold an *individual* relation with each only. There can be no more words in the mono, *to the house*, because there are no more in the sentence, which have an *individual* relation with *to*, *the*, or *house*. Had the word, *went*, however, an *individual* relation with *to*, *the*, or *house*, *went* would belong to the mono, *to the house*.

A Mono.

A mono is an assemblage of words which are *individually* connected with each other ; as,

[" *A certain emperor*] (of China) (on his accession) (to the throne) (of his ancestors) *commanded a general release*] (of all those,) (who were confined) (in prison) (for debt.")

In this sentence there are *nine* monos ; and, of course, each is made up of words which hold an *individual frame-work* relation with each other.

As a further illustration of this subject, we will fancy that the entire alphabet is a *sentence*, and that the follow-

ing words are monos lying within this *alphabetic* sentence:

      1. Ramus,
      2. Kormos,
      3. Klados,
      4. Klonos,
      5. Syntax,
      6. Branch,
      7. Grammar.

A b C D e f G h i j k l M n o p q R S t u v-w x y z.

Now, draw out the word, *ramus*, by touching, or speaking each letter which this word contains. *R a m u s.*

Draw out the other words in the same way. But perhaps it will be better to repeat the alphabetic sentence, and read the *mono, ramus*, once more, leaving the places which the letters in this mono now occupy in the alphabetic period, vacant. Thus:

– b c D e f G h i j k l – n o p q – – t – v w x y z.
                            ramus.

Let us now draw out the monos which are contained in the following sentence:

" *Law, in its most comprehensive sense, is a rule of action.*"

—— in its most comprehensive sense —— —— —— of action.
Law is a rule ——   ——   ——   ——   —— *of action.*
In its most comprehensive sense.

Divided into monos in the following manner:

[*Law* (in its most comprehensive sense) *is a rule*] (of action.)

Is it asked why are there not more words in the mono, *Law is a rule?* The answer may be given in the reply to the following question:

Why are there not more letters included in the word *Ramus*, than *R, a, m, u,* and *s?*

Because *R, a, m, u* with *s* spell the entire word. And as *R, a, m, u* with *s*, spell the word, *ramus*, so do *Law, is, a* with *rule*, spell the entire mono, " *Law is a rule.*"

As a word is a family of *letters*, so a mono is a family of *words*. Hence, *constructively*, what a letter is to a *word*, a *word* is to a *mono*. A word is a frame-work of *letters;*

as, *R-a-m-u-s :* and a mono is a frame-work of words : as, [*A Ramus is a branch*] (*of a tree.*)

MONOLOGY.

MONOLOGY is the science of dividing a sentence into *monos.* It is one of the principles of this science that in the process of breaking a gnomod down into monos, no regard should be paid to the *position* of the words. It is no matter how far the words of the same mono, are placed from each other by the intervention of other words : words belong to the same mono, not because of their local relation, but because of their *individual* relation. Hence, whether the monos which constitute the sentence, [*Law is a rule*] (*of action,*) (*in its most comprehensive sense,*) are put together, are placed in an unbroken state, as, [*Law* is a rule] (*of action,*) (*in its most comprehensive sense,*) or whether they are placed in a broken state, as, [*Law* (*in its most comprehensive* sense,) *is a rule*] (*of action,*) the words which hold an *individual* frame-work relation, belong to the same mono. Therefore the words, *Law, is, a* and *rule,* belong to one mono, whether they are thrown from each other on the paper by the intervention of other words or not.

As a village is divided into distinct families, so is a sentence divided into distinct monos. And, as each family is generally made up of those persons who have an *individual* kindred in pedigree, or in something else, so each mono is composed of those words which hold an individual relation in frame-work. It matters not, then, where a human being is, whether in a country far from the other members of his family, or by the very fire-side with them, the tie of individual kindredship binds him to this one group of human beings. So it is with words— for they are grouped into monos by their individual constructive affinity, stand they where they may. Hence all the italic words in the following sentence, belong to the same mono :

[*The word was made flesh,* and dwelt among us, *full*] of truth, and grace.

In the following, also :

("*That* , which we for our unworthiness, are

afraid to crave, our prayer is that, *God would vouchsafe to grant*) for the worthiness of his Son."

("*God would vouchsafe to grant that favor.*")

That　　　,　　　which we, for our unworthiness, are afraid to crave, our prayer is that, God, for the worthiness of his Son, would vouchsafe to grant.　(6 *monos.*)

The words of a mono, then, have the same relation with each other, which the component parts of any other frame-work have to one another. Hence, the words of a mono, like the constituent parts of any other frame-work, are all *relatives.* The parts, or members of the same family, are *relatives.* The *father*, and *son* are *relatives.* The members of the same family are relatives upon the principle of consanguinity : they are of the same *blood.* So, too, the *parts* of a *tree* are relatives, though not upon the principle of consanguinity. The parts of a tree are *relatives* upon the principle of *construction.*

As a mono includes those words only, which have an individual syntax relation with each other, the ability to divide a sentence into monos, must be derived from a knowledge of this *individual constructive* relation. To enable the pupil to acquire this knowledge, I have prepared the following *exercises* in monoizing. In these, all the words which have the *individual* frame-work relation, have the same figure over them.

　　　　　1　　1　　　　1　　　　1　　　1　2　　2　　　2
1. " The most powerful motives call for those efforts

3　　3　　3　　　3　　　　3　　　4　4　4　　　4
which our common country demands of all her children."

Now, the, *most*, *powerful*, *motives*, and *call*, have an individual frame-work connection ; hence these words belong to the same mono. This mono, "*The most powerful motives call*," is a sort of *chain*, of which *the*, *most*, *powerful*, *motives*, and *call*, are the *links.* These verbal links are individually *connected ;* hence they belong to the same chain. There are no more links in this chain, because there are no more which hold an individual frame-work connection with any link which now belongs to the chain.

The pupil should now be thoroughly drilled in the fol-
lowing way :

<div align="center">

ı   ı   ı   ı   ı

The most powerful motives call.

</div>

Teacher.   With what word does *the* hold a *syntax*
connection ?

Pupil.   With *most.*

Teacher.   Does *the* make sense with *most ?*

Pupil.   Why, *the* makes sense with *motives.*

Teacher.   How do you know ?,

Pupil.   In conjecting *the* to *motives,* I find that *the*
makes sense with *motives.*

Teacher.   What do you mean by *conjecting* words ?

Pupil.   I mean the reading of those *two* or those *three*
words together, which have an *individual* frame-work
relation ; as, *The motives.*

Teacher.   How do you conject *most ?*

Pupil.   *Most* powerful.

Teacher.   How do you conject *powerful ?*

Pupil.   *Powerful* motives.

Teacher.   Can you give the conjection of *call ?*

Pupil.   Motives *call.*

Teacher.   By what means do you ascertain the true
conjective reading of a word ?

Pupil.   By the *sense.*

Teacher.   Is not the sense, then, the *syntax,* the gram-
mar ?

Pupil.   O, no ! the sense is the *means* by which I as-
certain the *syntax,* the connection !   The *glass* through
which I see an object, is not the object itself.   The con-
nection is one thing ; the *cause* of that connection is
another thing ; and the *means* by which that connection
is ascertained, is still another !

Language is a *frame-work* whose constructive princi-
ples are not derived from the *sense.*   Grammar is the
mechanism of the language, not the sense which the
words of a sentence denote.   Hence, he who attempts to
make a book to unfold the syntax, the mechanism of any
language, should confine himself to *constructive* princi-
ples.   To say what a word in any sentence *means,* is to
leave the *frame-work,* the *architecture* of the house for
its occupants.   Bear this in mind : the *grammarian* is

not to teach the nature of the *liquid*, but to illustrate the *construction* of the *vessel!* In other words, it is not the province of the grammarian to describe the fruit, but to teach the frame-work of the basket which contains the fruit.

<div align="center">

2   2   2
for those efforts.
</div>

Teacher. What is the conjective reading of *for?*

Pupil. *For* efforts.

Teacher. Can you give the *conjective reading* of *those?*

Pupil. *Those* efforts.

<div align="center">

3   3   3   3   3
which our common country demands.
</div>

Teacher. Can you give the conjective reading of *demands?*

Pupil. Which country *demands* — Or, country *demands* which.

Teacher. Well, as *demands* has an individual connection with *which*, *which* and *demands* belong to the same mono, do they not?

Pupil. They do. And I presume that *country* and *demands* belong to the same mono.

Teacher. Why?

Pupil. Because *demands* and *country* have an *individual* connection.

Teacher. Why do *our* and *common* belong to the same mono with *country?*

Pupil. Because *our* and *common* hold an individual frame-work relation with country. This may be seen by conjecting them to *country:* — *Our* country, *Common* country.

<div align="center">

4   4   4   4
of all her children.
</div>

Teacher. Do all these words belong to the same mono?

Pupil. They do: they all belong to the same mono, because they have an individual syntax relation with each other.

Teacher. Can you conject *of*, *all*, and *her?*

Pupil. *Of* children, *all* children, *her* children.

DIRECTIONS.—*In monoizing the following Exercises, the pupil should be guided by the specimen. He should apply the following principle in the same way in which it is applied in the specimen from which he should not be allowed to deviate in any respect.*

Principle.—All the words which have an *individual syntax* connection with each other, belong to the same mono.

NOTE.—There is frequently a *sense* relation between two words between which there is no *syntax*, no framework, relation; as, There was *no white* man there.

In *sense*, *no*, is a negation upon *white;* yet, in framework, *no* is connected with *man ;* as, *no* man.

<div align="center">SPECIMEN.</div>

<div align="center">
1   1   1   2   2   2
They were known on their return.
</div>

1. *They were known,*—one mono.

Principle.—All the words which have an *individual syntax* connection with each other, belong to the same mono.

2. *On their return,*—one mono.

Principle.— All the words which have an *individual syntax* connection with each other, belong to the same mono.

<div align="center">PREPARED EXERCISES IN MONOLOGY.</div>

     1   1 1   2   2   2
1. Charles saw hats, which he wanted.   (2 monos.)

    1   1   1   1   2   2   2
2. John saw the teacher who taught me.   (2 monos.)

    1   2   2   2 2   1   1 1
3. " He that findeth his life shall lose it."   (2 monos.)

    1   2   2   2   1   1
4. " He that receiveth you, receiveth me."   (2 monos.)

    1   1   1 1   1   2   2   2
5. That book is the one which I read.   (2 monos.)

    1   1   2   2   2 1 1   1
6. " The book which you see, is far off."   (2 monos.)

    1   1   1   1   1 1   1   2 2
7. How often does one feel the pangs of sin.

<div align="center">5</div>

     1   1   2   2   2   2   2   1 1   1
8. That thing which that man has said, is that thing

  3   3   3   3   3   3
which that man should not repeat.

      1   1   2   2   2   1   1   1
9. The ones which you have, will please me.

      1   1   1   1   2   2   1   1
10. " Then shall the kingdom of heaven, be likened

  3   3   3   4   4   4   4
unto ten virgins which took their lamps."

       1   1   1   2   2   2   2   3
11. " On the margin of the Connecticut river which

  3   3   4   4   4   5   5   5   5   5
runs near *to* the college, stood many majestic forest trees

  6   6   6   7   7   7   7
which were nourished by a rich soil."

      1   2   2   2   1   1   1   3   3   3
12. " When the bell rings, look   ,   out for the cars."

      1   1   1   2   2   2   1   3   3   3
13. " Look ye out for the cars when the bell rings."

      1   1   1   1   1   1   1
14. " Those, beautiful, young, fine, green, straight trees

 1   2   2   2   3   3   3   4   4   4   4   4
grew in that field which you see on the left hand side."

      1   1   1   2   3   3   3   2
15. " An aged beggar who with trembling knees, stood

 4   4   4   5 5   5   6   6   7   7   7   7   8
at the gate of a portico from which he had been thrust by

 8   8   8   9   9   9   1   1   1
the insolent domestic who guarded it, struck the prisoner's

  1
attention."

       1   1   1   2   2   3   3   3   4
16. "A certain emperor of China, on his accession to

 4   4   5   5   5   1   1   1   1
the throne of his ancestors, commanded a general release

 6 6   6   6   7   7   7   8   8   9   9
of all those   ,   who were confined in prison for debt."

      1   1   1   1   1   1   2   2   2
17. " Sweet was the sound when oft, at evening's close,

     3   3   3   4   4   4   4
Up yonder hill the village murmur rose."

18. "The relation of sleep to night appears to have been
expressly intended by our benevolent Creator."

19. An old clock that had stood for fifty years in a farm-
er's kitchen without *the* giving to its owner, *of* any cause
of complaint, early *on* one summer's morning, before the
family was stirring, suddenly stopped.

20. "The value of Christian faith may be estimated
from the consolations which it affords.

21. "Who would look back upon the history of the
world with the eye of incredulity, after *he* having once
read it with the eye of faith?"

Now monoize the same exercises without the aid of figures

SAME EXERCISES WITHOUT FIGURES.

1. Charles saw hats, which he wanted.　(2 monos.)
2. John saw the teacher who taught me.　(2 monos.)
3. "He that findeth his life shall lose it."　(2 monos.)
4. "He that receiveth you, receiveth me."　(2 monos.)
5. That book is the one which I read.　(2 monos.)
6. The book which you see, is far off,　(2 monos.)
7. How often does one feel the pangs of sin.
8. That thing which that man has said, is that thing
which that man should not repeat.
9. The ones which you have, will please me.
10. "Then shall the kingdom of heaven be likened
unto ten virgins which took their lamps."
11. "On the margin of the Connecticut river, which
runs near to the college, stood many majestic forest trees
which were nourished by a rich soil."

12. " When the bell rings, look , out for the cars."

13. " Look ye out for the cars when the bell rings."

14. " Those beautiful, young, fine, green, straight trees grew in that field which you see on the left hand side."

15. "An aged beggar who with trembling knees, stood at the gate of a portico from which he had been thrust by the insolent domestic who guarded it, struck the prisoner's attention."

16. "A certain emperor of China, on his accession to the throne of his ancestors, commanded a general release of all those , who were confined in prison for debt."

17. " Sweet was the sound when oft, at evening's close,
   Up yonder hill the village murmur rose."

18. " The relation of sleep to night appears to have been expressly intended by our benevolent Creator."

19. An old clock that had stood for fifty years in a farmer's kitchen without *the* giving to its owner, *of* any cause of complaint, early *on* one summer's morning, before the family was stirring, suddenly stopped.

20. " The value of Christian faith may be estimated from the consolations which it affords.

21. " Who would look back upon the history of the world with the eye of incredulity, after *he* having once read it with the eye of faith ? "

LESSON V.

THE DEM-I-MONO.

QUESTIONS.—1. What is the etymology of *dem-i-mono?*

2. What is the meaning of *dem-i?*

3. What is the character of *to* in the dem-i-mono ?

4. How is *dem-i-*mono pronounced ?

5. What is a dem-i-mono ?

6. In what does a *dem-i-mono* differ from an *entire* mono ?

7. Why is *to* called a *par-a-clade ?*

8. In what way can you ascertain that the assemblage of words of which *to* is the *first*, is the *demi-mono?*

9. For what purpose is *to* employed in the *demi-mono?*

THE TEXT.

The word, *dem-i-mono*, is made from *mono*, that which is complete in itself, and *dem-i*, incomplete, not entire, *half*.

A Dem-i-mono,

is that assemblage of words, from which *to* excludes a *foundation* word, which renders the assemblage but *partially* complete in its frame-work, or construction ; as,

1. *To see the sun.*	3. *To laugh heartily.*
2. *To walk.*	4. *To be punished.*

In order to complete the frame-work of each of the above instances, it is necessary to mention him who sees the sun, him who walks, and him who laughs, in the same assemblage in which these several acts are named. This, however, cannot be done ; the name of the agent cannot be put into the assemblage while *to* retains its place. We cannot say, *to John* laugh heartily. If we mention him who laughs, his name must be placed in another assemblage of words ; as, [*John was heard*] (to laugh heartily.)

To is *against* the introduction of the agent's name. This may be seen from the omission of *to : John* laughs heartily. *To* is not only against the introduction of the agent's name ; but *to* is also against a command, and a petition. This may be seen from omitting *to* in the instances which follow :

1. *To* see the sun.	*See the sun.*
2. *To* walk.	*Walk.*
3. *To* laugh heartily.	*Laugh heartily.*
4. *To* forgive our sins.	*Forgive our sins.*

To, then, is employed to prevent a command, and a petition, where *gnomaclades*, or *verbs* are used without any wish to command, or petition. As the character of *to* is that of *against*, I have denominated it the *par-a-clade*.

5*

Para, against, and *clade*, a word which is conjected to another word, as is a branch to the trunk.

The first word in the *demi-mono*, is *to*, the clade which is *against* a command, *against* a petition, and *against* the mention of the agent's name in the assemblage of words in which his action is named.

Rule. Where *unto* cannot be substituted for *to*, the assemblage of which *to* is the first word, is a demi-mono ; as, *to* see the sun, John went to the city *to* see his friends, James is *to* be here soon. Now, as *unto* cannot be substituted for *to*, except in the mono, *to the city*, it follows that the other assemblages of which *to* is the first word, are *demi-monos*.

Select all the demi-monos from the following exercises:

1. They intended to write two letters last week.
2. We desired to find him at home.
3. They intend to return soon.
4. We hope to see all the family happy.
5. He ought to return to see his friends.
6. I am to go to Boston soon to buy goods.
7. He was seen to return on Saturday.
8. They were told to get the horse to go to church.

LESSON VI.

1. ARE there any words which cannot be conjected to an *individual* word ?

2. To what can these words be conjected ?

3. Can you repeat the words which are conjected to *entire monos* ?

4. When is *both* conjected to a mono ?

5. When is *not only* conjected to a mono ?

6. When is *neither* conjected to a mono ?

7. When is *either* conjected to a mono ?

8. When is *for* conjected to a mono ?

9. When is *however* conjected to a mono?

10. When is *otherwise* conjected to a mono?

11. When is *then* conjected to a mono?

12. When is *thence* conjected to a mono?

13. When is *as-well-as* conjected to a mono?

14. Is *as-much-as* ever conjected to a mono?

15. Is *and* with *though* ever conjected to the same mono?

16. Is *and* with *so* ever conjected to the same mono?

17. Is *and* with *yet* ever conjected to the same mono?

18. When is *since* conjected to a mono?

19. Is *even* ever conjected to a mono?

Is *ever* with *so* ever conjected to the same mono?

20. Is *and* with *therefore* ever conjected to the same mono?

21. Is *as* with *also* ever conjected to a mono?

22. Is *but* with *though* ever conjected to a mono?

1. How many of the words which may be conjected to a whole mono, may be conjected to a single word?

2. How many of those words which may be conjected to a mono, cannot be conjected to a single word?

3. To what is *as-well-as* conjected when used in the sense of *and?*

4. To what is *both* conjected when followed by *and?*

5. To what is *either* conjected when followed by *or?*

6. To what is *for* conjected when it is used in the sense of *because?*

7. To what are *hence, then,* and *thence* conjected when they are used in the sense of *therefore?*

8. To what is *not only* conjected when followed by *but?*

9. When is *now* conjected to a mono?

10. To what is *neither* conjected, when followed by *nor?*

11. To what is *otherwise* conjected, when used in the sense of *or?*

12. To what is *provided* conjected, when it is used in the sense of *if?*

13. To what is *since* conjected, when used much in the sense of *because*, or *as?*

14. When do the words which may be conjected both to a word, and a mono, stand conjected to a *mono?*

THE TEXT.

THE following words will not make *sense* with *one* word. Hence they are conjected to entire monos:

And
And therefore
And yet*
And though
And
Although
And so*
As*
As also*
As well as   (*and*)
Also*
Again*
Because
Beside*
Besides*
Being*
But*
But though
But although
But however*
Both* (*and*)
Either* (*or*)
Except*
Excepting*
Even*
Even so
Else
For* (*because*)

Further*
Hence* (*therefore*)
However* (*but*)
Howsoever
Howbeit
If
Inasmuch
Lest
Likewise*
Moreover
Nay*
Nathless
Not only* (*but*)
Nevertheless
Notwithstanding
No*
Now*
Neither* (*nor*)
Or
Or even*
Otherwise* (*or*)
Provided* (*if*)
Save*
Since* (*as*)
Than
Then* (*therefore*)
Thence* (*therefore*)
Therefore

N. B. Those words which have the * make *sense* with *single* words.

1. The word, *ripe*, makes sense with *one* other word; as, *ripe* apple.

The word, *and*, however, makes *nonsense* with one word; as, *and* apple.

Now, what kind of an apple is an *and* apple?

2. The word, *therefore*, makes no sense with a single word; we do not say, *therefore* apples, *therefore* books, *therefore* men, *therefore* hats, &c. There is nothing in apples, books, men, hats, &c., of which *therefore* is the sign, the name.

Some of these words, however, make sense with a *single* word; as, *yet, so, as, also, again, beside, besides, being, but, however, both, either, except, excepting, even, for, further, hence, nay, not, only, no, now, neither, provided, save, since, then,* and *thence.*

Those words, then, which never make sense with an individual word, are, *and, therefore, though, although, because, else, howsoever, howbeit, if, inasmuch, lest, moreover, nathless, nevertheless, nothwithstanding, or, nor,* and *than.*

In the first of the following sentences, *yet* is conjected to one word—in the second, to a whole mono :

1. We are *yet* writing.

2. They have promised ; *yet* they do not perform.

Yet belongs to a whole mono where it has the sense of *but, nevertheless, notwithstanding.*

1. Those words which may make sense with a *single* word, or with a *whole mono,* stand conjected to monos, only where they introduce a mono containing a cordiction.

2. The words in the above columns, which stand in this order, and although, and yet, but though, &c., may stand conjected to the same mono.

3. When *and* can be substituted for *as well as, as well as* stands conjected to a mono ; as, He was there $\overset{and}{as\ well\ as}$ his brother , , .

4. When *both* is followed by *and, both* stands conjected to a mono ; as, He was *both* virtuous, *and* brave. (PART II. p. 143.)

5. When *or* follows *either, or* is conjected to a mono, as, Either he, *or* I must return. (PART II. p. 145.)

6. When *because* can be substituted for *for, for* stands conjected to a mono ; as, Henry returned, *for* he desired to be at home.

7. When *hence* is used in the sense of *therefore, hence* stands conjected to a mono ; as, He desired to be at home —*hence* he returned. (PART II. p. 147.)

8. When *however* is used in the sense of *but*, it stands conjected to a mono ; as, He came to Boston ; *however* he soon left. (PART II. p. 148.)

9. When *not only* is followed by *but*, *not-only* stands conjected to a mono ; as, He is *not only* wise, but he is good. (PART II. p. 144.)

10. When *neither* is followed by *nor*, it stands conjected to a mono; as, Neither he , , , *nor* I was severely hurt. (PART II. p. 151.)

11. When *otherwise* is used in the sense of *or*, it stands conjected to a mono ; as, God gives men power to repent —*otherwise* the Bible is unsound. (PART II. p. 151.)

12. When *provided* is used in the sense of *if*, it stands conjected to a mono ; as, I will be there *provided* I can , , . (PART II. p. 151.)

13. When *since* is used in the sense of *as*, it stands conjected to a mono ; as, *Since* I cannot go I must stay. (PART II. p. 151.)

14. When *then* is used in the sense of *therefore*, it stands conjected to a mono ; as, What, *then*, was to be done ? (PART II. p. 153.)

15. When *thence* is used in the sense of *therefore*, it stands conjected to a mono ; as, God requires all to do good—*thence* none should do ill. (PART II. p. 147.)

16. When *now* is not used in the sense of *at this time*, it stands conjected to a mono ; as, "*Now*, how is any man to learn the will of his Maker, except from the Bible, and his conscience ?" (PART II. p. 150.)

LESSON VII.

1. How many states have monos ?

2. What are the names of the states ?

3. Can you explain the meaning of *ple-na-ry, imple-nary, broken* and *unbroken* as used in this theory ?

4. Give the examples which illustrate these four states of monos in the text.

5. Where is the implenary state most likely to occur ?

6. Can you render the following monos *plenary?*

$$\overset{1}{\text{Give}} \quad \overset{1}{,} \quad \overset{2}{,} \quad \overset{2}{\text{me}} \overset{1}{\text{a}} \overset{1}{\text{book.}}$$

7. Are the following monos in a broken, or in an unbroken state ?

<div align="center">1   1   2   2   1   1</div>

Give thou to James another apple. (2 monos.)

THE TEXT.

STATE OF MONOS.

THE states of a mono are

1. *Plenary*, and   3. *Broken*, and
2. *Implenary*,   4. *Unbroken*.

1. The *plenary state* is that which arises from that degree of fulless, which admits of solution without supplying words; as, [Give *thou* an apple] (*to* me.)

2. The *implenary state* is that which arises from a want of one, or more words; as, [Give , (, me) an apple.]

3. The *broken state* is that which arises from a division of one mono by the intervention of some other mono; as, [*Law* (in its most general sense) *is a rule*] (of action.) [*Law* (   ) *is a rule.*]

4. The *unbroken state* is that which arises from a *continuity* of all the parts of a mono; as, [*Law is a rule*] (of action.)

The implenary state is most likely to happen in those monos which begin with the words that stand conjected to a *mono*.

SPECIMEN OF MONOIZING.

<div align="center">1   1   1   1   1   1   2   2   2   2   2</div>

A certain man planted a vineyard. and , set a hedge

<div align="center">3   3   4   4   4   4   4   5   5   5   5   6</div>

about it, and , digged a place for the wine vat, and

<div align="center">6   6   6   6   7   7   7   7   7   8   8   9</div>

, built a tower, and , let it out to husbandmen, and

<div align="center">9   9   10   10   10   10</div>

, went into a far country.

      1. A certain man planted a vineyard, a *plenary*, *unbroken* mono.

      2. and *he* set a hedge, an *implenary*, *unbroken* mono.

3. about it,

a *plenary, unbroken* mono.

4. and *he* digged a place,

an *implenary, vnbroken* mono.

5. for the wine vat,

a *plenary, unbroken* mono.

6. and *he* built a tower,

an *implenary, unbroken* mono.

7. and *he* let it out,

an *implenary, unbroken* mono.

8. to husbandmen,

a *plenary, unbroken* mono.

9. and *he* went,

an *implenary, unbroken* mono.

10. into a far country,

a *plenary, unbroken* mono.

Scheme.

In the following exercises the sentences are monoized, not by figures, but by [ ] and ( ). All the words which fall within the [ ], belong to one mono; and all those which fall within ( ), belong to one mono; as, [*Law* (in its most general sense) *is a rule*] (of action.)

1. Law is a rule,

a *plenary, broken* mono.

2. in its most general sense,

a *plenary, unbroken* mono.

3. of action,

a *plenary, unbroken* mono.

The implenary state is indicated by commas, and the number of words which is necessary to render it plenary, is indicated by the number of commas; as, [*The power* (of speech) *is* a faculty] (, , peculiar) (to man.)

which is peculiar,

an *implenary, unbroken* mono.

1. In monoizing, the pupil should render each implenary mono a *plenary* one.

The pupil should be made to comprehend that the mono is taken as it is found on the paper, not as it is found in his *mouth*.

Every mono is plenary in the mouth of him who mo-noizes properly. In some instances, however, entire monos are omitted, as

" But they understood not what he said unto them."

[But they understood not what ,] (, ,)
(, he said) (unto them.)

      1. But they understood not what *things,* an *implenary,* unbroken mono.

      2. *they were,* a *plenary, unbroken* mono.

      3. *which* he said, an *implenary, unbroken* mono.

      4. unto them, a *plenary, unbroken* mono.

No part of the mono, " *they were,*" is taken on the paper; the mono is in the mouth, and as it is all uttered, its state is plenary.

EXERCISES.

Lesson X. serves as a Key to these exercises.

1. [They have half] (of a dollar.)
2. [The city (of Hudson) is not large.]
3. [I am] (of opinion) (that he will come.)
4. [He was refused] (, admittance.)
5. [A profile (of my friend,) is here.]
6. [The room is full] (of smoke.)
7. [The beauty (of that tree) is not great.]
8. [He is void] (of sense.)
9. [The boy is worthy] (of praise.)
10. [He is destitute] (of money.)
11. [The power (of speech) is a faculty] (, , pe-culiar) (to man ;) (and , was bestowed) (on him) (by his beneficent Creator) (for the greatest , ;) (and , , ,) (, , most excellent uses ;) (but (alas) how often do we pervert it) (to the worst ,) (of purposes.)

12. [The rapid extension (of the Christian religion,) (through the principal nations) (of the world,) may be considered a direct proof] (of the reality) (of the miracles) (of our Saviour;) (and   ,   ,   ,   ,   ,   ,   ,) (of the miraculous powers) (with which) (the apostles (,   themselves) were endowed.)

13. [The most powerful motives call] (on us) (for those efforts) (which our common country demands) (of all her children.)

14. [The eyes (of a fool) are] (in the ends) (of the earth.)

15. (In the beginning) [was the word;] (and the word was) (with God;) (and the word was God.)

16. [A certain man planted a vineyard,] (and   , set a hedge) (about it,) (and   ,   digged a place) (for the wine vat,) (and   ,   built a tower,) (and   , let it out) (to husbandmen,) (and   ,   went) (into a far country.)

17. [Nature has so exquisitely modelled the human features] (,   ,   ,   that) (they are capable) (of the expression) (of the most secret emotions) (of the soul.)

18. [Now, when (he had ended all his sayings) (in the audience) (of the people,) he entered] (into Capernaum.)

19. [And a certain Centurion's servant (who was dear) (unto him,) was sick,] (and   ,   ,   ready to die.)

20. (*Verily, verily,* [I say] (unto you) *he* (that entereth not) (by the door,) (into the sheepfold,) (but   ; climbeth up) (,   some other way,) (,   , the same   ,   ,) *is a thief,*) (and   ,   ,   a robber.)

21. [Give   , (, me) such   ,] (as I purchased;) (and   ,   , as much   ,   ) (as I purchased;) and I shall be satisfied.)

22. [Do   , the job] (in such a manner) (as will please him;) (and he will give (, you) as many dollars) (as will pay you well) (for your trouble.)

23. [Such   , (as I have,) I will give] (unto thee.)

24. [No such thing was ever declared] (as he seems to recollect.)

25. (,   Much) (as man desires) [a little will answer.]

26. [As (Jesus passed by) he saw a man] (that was blind) (from his birth.)

27. [As long (as I am) (in the world,) I am the light] of the world.)

28. [He was good] (as well as , , rich.)

29. [They came] (as pupils) (to my school.)

30. [I must not use another's book when] (I have one) (of my own.)

31. [They accommodate one another daily.]

32. [Give , (, James) another apple.]

33. [The interest (of another ,) is not as dear] (to me) (as my own , , .)

34. [I claim this one] (for my own ,)—(but another , claims it) (as another's , .)

35. [This day suits my interest;] (another , may suit another's , better) (than this , , , , .)

36. [Any interest (except my own ,) is another's , .)

37. [John has six books;] (and his brother , seven , ;) (those , , (, , added) (to these ,) make thirteen , .)

38. [Nevertheless, I tell (, you) the truth: (it is expedient (for you) that) (I go away.)

39. [But (if I (with the finger) (of God) cast out devils) no doubt the kingdom (of God) is come] (unto you.)

40. [And he, (that had been dead,) came forth ,] (, , bound) (, , hand,) (and , , forth ,) (, , bound) (, , foot) (with grave-clothes.)

In Lesson X. these monos are rendered plenary.

PART III.

DENDROLOGY.

LESSON I.

1. What is dendrology?
2. Into how many parts is dendrology divided?
3. What is *Mono* dendrology?
4. What is *Ep-e* dendrology? (*Ep-e*, word.)
5. How are monos divided in dendrology?
6. What is a *pleocorm*?
7. What does *pleo* mean?
8. What is the etymology of *pleo*?
9. What does *clad* mean?
10. What is the etymology of *clad*?
11. How many *ranks* have clads?
12. How many relations have clads?
13. When is a clad of the *first* rank?
14. When is a clad of the *plus* relation?
15. Of what rank is the clad which is removed five constructive degrees from the *pleocorm*?
16. What is meant by "*superior mono*?"
17. What is meant by "*conjective reading*?"
18. Have you examined the specimens of dendrologizing, with great care?
19. What is said of the rank of a clad which belongs to the *pleocorm*, and a *clad*?
20. Are *rank*, and *relation* confined to clads?
21. What is the meaning, and the etymology of *corm*?

THE TEXT.

1. *Dendrology* is made from *dendros*, a trunk with its *branches*, and from *logos*, a word, and means the *trunk* and *branch* relation of the *monos* of a sentence, and the *trunk* and *branch* relation of the *words* of a mono.

2. *Corm* is derived of *kormos*, the *trunk* of the dendron or tree, and means the foundation mono of a sentence, and a foundation word of a mono.

3. *Clad* is derived from *klados*, a branch of the dendron, or tree, and means a mono which bears a branch relation to another mono.

4. *Pleocorm* is derived from *corm*, foundation, basis, and *pleonos*, more than one, and means the foundation mono which must always comprise more than one word. (*Pleo*, more than one.)

5. *Corm*, without *pleo*, signifies a foundation *word* in a mono. But *corm* with *pleo*, means the foundation *mono* of the sentence.

6. *Clade* is derived from *clad*, and signifies a *word* which bears a *branch* relation to another word.

1. *Pleocorm*, the foundation mono of the sentence; as, [*The most powerful motives call*] (on us) (for those efforts) (which our common country demands) (of all her children.)

2. *Corme*, a foundation word in the frame-work of a mono; as, *motives*, in the pleocorme, *us, efforts, which, country,* and *children*, in the *clad* monos.

3. *Clad*, a *branch* mono; as, (*on us*) (*for those efforts*) (*which our common country demands*) (*of all her children.*)

4. *Clade*, a word which bears a *branch* relation to another word in the same mono; as, *the, most, powerful,* and *call*, in the pleocorm; and as, *on* in the first clad, *for,* and *those* in the second clad, *our, common,* and *demands* in the third clad, and *of,* and *all,* in the last.

DIVISION OF DENDROLOGY.

DENDROLOGY is divided into *mono* dendrology, and *ep-e* dendrology.*

1. Mono Dendrology,

respects the frame-work *rank*, and *relation* of monos.

Order of Monos.

MONOS are divided into two orders upon the principle of their frame-work *rank* in a gnomod, or sentence. These are   1. PLEOCORM, and
        2. CLAD.

1. The pleocorm is the *foundational*, the *trunk*, mono in a gnomod, or sentence; as, [*There was a marriage*] (in Cana) (of Galilee.)

NOTE.—The pleocorm bears the same sustaining rela-

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* *Ep-e,* from *epos,* a word.

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tion to the clad in the frame-work of a sentence, which the trunk bears to the branches in the frame-work of a tree.

2. The clad is a *branch* mono ; as, [There was a marriage] (*in Cana*) (*of Galilee.*)

NOTE.—The clads bear the same relation to the pleocorm, in the frame-work of the sentence, which the branches bear to the trunk, in the frame-work of a tree.

RULES.

1. That mono which is *so disposed* of in the *gnomodic* frame-work as to become the foundation of the sentence, is the pleocorm ; as, [*There was a marriage*] (in Cana) (of Galilee.)

2. That mono which is so disposed of in the sentence, as to have a *frame-work dependence* upon another mono, is a clad ; as, [There was a marriage] (*in Cana*) (*of Galilee.*) (*Ah,*) (*John,*) have you come again ?

REMARKS.

The first rule is a sort of definition—it tells you that the pleocorm is the basis in the frame-work of a sentence ; as, [*Jesus saw a man*] (that was blind) (from his birth.) [" *Jesus saw a man.*"]

The second rule is also a sort of definition, for it informs you that a clad is a mono having a frame-work dependence upon another mono ; as, [Jesus saw a man] (*who was blind*) (*from his birth.*)

$$\text{Clads,} \begin{cases} \textit{who was blind,} \\ \textit{from his birth.} \end{cases}$$

The first clad subjoins to the pleocorm the circumstance of the man's blindness. The second clad subjoins to the first clad, the circumstance of the time during which his blindness had continued; (*who was blind*) (*from his birth.*)

Let me here put you somewhat on your guard respecting rules and definitions. You must understand them ; or you can derive no benefit from them. And to understand them, you must, in reading them, pause at each word in every mono, and at each mono in every sentence. Let me then call your attention to these rules again.

1. That mono which is *so disposed* of in the verbal frame-work as to become the foundation of the sentence, is the pleocorm; as, *Joseph went* to the city; James to the country. [*Joseph went.*]

2. That mono which is so disposed of in the sentence as to have a *frame-work dependence* upon another mono, is a clad; as, Joseph went (*to the city;*) (*James went*) (*to the country.*)

You should give close attention to the phrase, "*so disposed of.*" The pleocorm may, by a different disposition in the frame-work, become a clad; and a clad may in the same way, become the pleocorm; as, [*James went*] (to the city,) (*Joseph* ,) (to the country.)

[*I say the truth*] (in Christ;) (*I lie not;*) (my conscience also bearing (, me) witness) (in the Holy Ghost.)

[*I lie not;*] (*I say the truth*) (in Christ;) (my conscience also bearing (, me) witness) (in the Holy Ghost.)

Few sentences, however, can undergo that revolution in their *dendrology*, in the *manner* of their frame-work, which is necessary to turn the *pleocorm* into a *clad*, and a *clad* into the *pleocorm*, without a very obvious change in the sense itself. And when the change in structure gives a *new sense*, the old sentence is entirely lost in the new.

In the following the pleocorm cannot become a mere clad:

(" To him) (that worketh) [*is the reward not reckoned*] (of grace,) (but , , ,) (of debt.")

HOW THE PLEOCORM MAY BE DISTINGUISHED FROM THE CLADS.

No sentence has more than one clad, of which potential precession can be predicated—and there are very many sentences in which no clad can occupy the *first* place; as, But one thing is needful; (*and Mary hath chosen that good part*) (*which shall not be taken away*) (*from her.*)

As there is but *one* clad which *can* occupy the *first* place in any sentence; and, as the pleocorm *always* can, it follows that the pleocorm is one of the *two* monos which

can *commence* the sentence ; as, (*In the beginning*) [*was
the word ;*] and the word was with God, and the word was
God.

(*In the beginning,*) and [*was the word*] are the only
monos with which the verse can be commenced ; hence it
follows that one of these is the pleocorm.

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SPECIMEN

Of giving the Dendrology of Monos.

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1. Canst thou draw out Leviathan with a hook ?

Canst thou draw out Leviathan, The pleocorm.   Rule
1.   (Read the rule.)

with a hook, a clad.   Rule 2.

2. Hearken   ,   unto me, O, my people.   (*ye.*)

Hearken ye, the pleocorme.   Rule 1.

unto me, a clad.   Rule 2.

O, a clad.   Rule 2.

my people, a clad.   Rule 2.

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EXERCISES.

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1. He was led up of the Spirit.   (2 *M.*)

2. And the house was filled with the odor of the oint-
ment.   (3 *M.*)

3. And she wiped his feet with her hair.   (2 *M.*)

4. By grace are ye saved   (,   ,   )   through faith.
                             (4 *M.*)

5. I can write better   ,   with a pen than   ,
      ,   ,   ,   with a pencil.   (4 *M.*)

6. And they cried out with a loud voice.   (2 *M.*)

7. He lived in London   ,   a year.   (3 *M.*)

8. On Friday last, we launched the ship.   (2 *M.*)

9. He went from his teachers to his books.   (3 *M.*)

10. He wrote these letters on last evening, in my pre-
sence, on that table, with his pencil.   (5 *M.*)

N. B. Should more exercises be deemed necessary, they
may be found under pp. 49, 50, 51, 52, 61, 62, 63, 68, 69,
70, 82, 83, 84, 85.

["And when (much people were gathered together,) he spake] (unto them) (by parables.")

1. "*And he spake when,*"

A plenary broken pleocorm,

2. " *much people were gathered together,*"

A plenary unbroken clad.

3. "*unto them,*"

A plenary unbroken clad.

4. " *by parables,*"

A plenary unbroken clad.

PREPARED EXERCISES.

Let the pupil supply every implied word as her eads his mono.

The *pleocorm* is in [ ], the *clads*, in ( ).

1. [There was a marriage] (in Cana) (of Galilee.)
2. [He stands] (by the river.)
3. [He lived] (in London) (during a year.)
4. [He remained] (at home) (,   six years.)
5. [He travelled] (in the United States) (, three years.)
6. [He returned] (,   last evening.)
7. (On Friday last) [we launched the ship.]
8. [He will be here] (within two days.)
9. (On Saturday) [our church was dedicated.]
10. [He studied] (,   sixteen hours) (,   a day.)
11. [He wrought] (,   every minute) (of his time.)
12. [He went] (from his teacher) (to his books.)
13. [Will you give (,   me) your opinion] (of this affair.)
14. [But every man hath his proper gift] (*of God.*)
15. [But our sufficiency is] (*of God,*)
16. [For whatsoever is more   ,   cometh] (of evil.)
17. [They came out] (of Egypt.)
18. [They drank] (of the living rock.)

(*More exercises*, pp. 49, 50, 51, 52, 61, 62, &c.)

I. RANK, AND RELATION OF CLADS.

THE rank of a clad respects its near, or remote connection with the *pleocorm*. The ranks are 1, 2, 3, 4, 5, 6.

1. That clad which holds a direct connection with the *pleocorm*, is of the first rank; as, [There was a marriage] (*in Cana* 1) (of Galilee.)

2. That *clad* which has a *direct* frame-work dependence upon a clad of the *first* rank, is of the second rank; as, [There was a marriage] (in Cana) (2 *of Galilee.*)

By conjecting these monos, it will be seen that " *in Cana*," has no *direct* dependence upon the *pleocorm;* as, there was a marriage *of Galilee.*

II. RELATIONS OF THE CLADS.

THE relation of a clad respects the number of monos to which it stands conjected in construction. Clads have two relations, viz. *Uni*, and *Plus*.

That clad which, in the frame-work of a sentence, depends upon only one other mono, is of the uni relation; as, [John is the brother] (*of James.*)

2. That clad which, in the frame-work of a sentence, depends upon more than one other mono, is of the plus relation; as, [John is the brother] (of James;) (*but he is not the brother*) (of Nathaniel.)

REMARKS.

THE *relations* of clads are a very important part of the dendrology of monos.

The author of this work has not unfrequently seen the best English scholars in our country, attempt in vain, to decide the relation of clads. Nor did these clads occur in complicated sentences. When I find a *teacher*, a *lawyer*, or a *judge*, who is unable to decide whether a clad is of the *uni*, or *plus* relation, I think myself fully justified in drawing the conclusion that he would do much better in his profession had he a better knowledge of the structure of sentences which are written in his own vernacular tongue. And let me here say to the pupil, that so long

as he finds it difficult to decide whether the relation of a clad is *uni*, or *plus*, there is still much for him to learn in the science of dendrology.

To give the *plus* relation a full discussion, would require a *volume*. It depends upon so many nice shades of thought that the examples themselves would be appalling to the pupil. I shall give below a few instances of illustration, which will serve to throw the mind into a thoughtful posture in relation to this interesting subject. And these, well apprehended, will do much to enable any one who wishes to become competent to decide of which relation any clad may be, to go far toward the gratification of his wish.

In order to understand what follows on the subject of the relation of clads, it may be well to speak of the process of *conjective reading*.

CONJECTIVE READING,

Is the process of conjecting the inferior mono to its superior mono, or monos.

[There was a marriage] (in Cana) (of Galilee.)

" *in Cana*," a clad, uni relation, belonging to its superior mono. *Conjective reading*—There was a marriage *in Cana.*

" *of Galilee*," a clad, uni relation, belonging to its superior mono. *Conjective reading*—(in Cana) (*of Galilee.*)

The number of monos upon which a certain clad *depends*, decides the relation of the clad. In the above instances, *in Cana*, has a dependent relation with the *pleocorm* only—*in Cana*, then, is *uni* relation.

Of Galilee has a dependent relation with *in Cana* only. Hence *of Galilee* is of the uni relation. But did *of Galilee* hold a dependent relation with the *pleocorm*, and with the clad, *in Cana*, *of Galilee* would be of the *plus* relation. All, however, that is necessary to justify the introduction of *of Galilee*, is *in Cana*. (*In Cana*) (*of Galilee*) is perfectly good in *sense*, and frame-work. *Of Galilee* does not stand conjected either in *sense*, or construction, with " *There was a marriage.*" There was a marriage *of Galilee*, is not the *sense* which the sentence is intended to convey.

Again. What justifies the introduction of the clad, *in Cana?* Could *in Cana* be used was it not for the support, the *sense* support, and the *frame-work* support, of " *There was a marriage?*" There was a marriage, then, is the superior mono of *in Cana.* " *There was a marriage,*" is the *trunk* upon which *in Cana* depends for a *frame-work* support. And *in Cana* is the superior branch upon which *of Galilee* depends for a *frame-work* support.

" John is the brother *of James.*"

Is it not obvious that *of James* depends upon *John is the brother* for a frame-work support ? Is it not obvious, too, that *John is the brother* yields, affords, this support to *of James,* just as the trunk sustains its branch ?

2. " John is the brother of James ; *(but he is not the brother*) of Nathaniel." Is it not here obvious that, " *but he is not the brother,*" is entirely dependent upon the two monos, [*John is the brother*] (of James,) for a frame-work, and a *sense,* support ? That " *but he is not the brother,*" has a *relation,* a *frame-work connection,* with " *of Nathaniel,*" is admitted. But the relation which " *but he is not the brother* " has to " *of Nathaniel,*" is quite different from that connection which it has with [" *John* is the brother] (*of James.*") In the one case the relation is a *dependent* connection; or it is the connection of *dependence* —in the other it is the connection of *sustaining.* " *But he is not the brother,*" is not introduced by " *of Nathaniel*" —but by [*John is not the brother*] (*of James.*)

Again. It is not only important for you to see that, the clad, " *but he is not the brother,*" not only does not depend upon the clad, " *of Nathaniel,*" but to see also that it depends upon the two monos, [" *John is the brother*] (*of James.*) Is it not obvious from an attempt at conjecting, " *but he is not the brother,*" to either of the two monos, that " *but he is not the brother* " is not wholly supported by one ?

[John is the brother,] *but he is not the brother.*

This is not sense. Nor is the following any better : (Of James) *but he is not the brother.*

The following, however, is sense, though it is not the *full* sense of the entire period :

[" John is the brother] (of James ;) *but he is not the brother.*

Here the sense is perfectly *clear*, perfectly good, as far as the paragraph is continued. The mono, " *of Nathaniel*," is wanted, not to render the sense of the other monos clear, sound and connected, but to complete the omitted thought which is subjoined to the *connected* thought of the other monos, [" *John is the brother*] (*of James*,) (*but he is not the brother*—)

These monos stand well compacted together : nothing more is needed to produce any *closer* connection among them. True, these three monos do not express the *whole* sense, but they express that portion of it which they are intended to express, and that, too, in a perfectly *clear* and connected manner.

3. [" He (that makes his fire) (of hay) hath much smoke,] (*but he hath little heat.*)

The mono, *but he hath little heat*, is of the *uni* relation. This may be seen from conjecting it to the *pleocorm :*

[He hath little heat ;] (*but he hath much smoke.*)

4. [He made his fire] (of hay';) (*hence he had little heat.*)

The conjective reading will show that the last mono is *plus* relation.

[He made his fire] (*hence he had little heat.*)

Now, the cause of his having but a little heat, was certainly not that he made his fire : he had but a little heat because he made his fire of *hay*. The *conjective reading*, then, is,

[*He made his fire*] (of *hay ;*) (hence he had little heat.)

5. [He made his fire] (of hay) (*hence he had much smoke.*)

The mono, *hence he had much smoke*, is of the plus relation. This mono is not sustained by the *pleocorm* alone : the conjecting of it with the pleocorm only, does not give the exact sense :

[*He made his fire ;*] (hence he had much smoke.)

The true conjection is this :

[He made his fire] (*of hay ;*) (hence he had much smoke.)

It may be thought, however, that the last mono depends

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entirely upon *of hay.* If this position is tenable, the
mono is not of the plus, but *uni* relation :

(Of hay) (*hence he had much smoke.*)

But it was not the hay which produced the smoke :
the *making of the fire of hay* produced it. The *making*
of the fire did not produce the great amount of smoke ;
nor did the hay produce it. But it was the *making of
the fire of hay* which produced it. Hence it is obvious
that the mono, " *hence he had much smoke,*" is of the plus
relation.

6. [He directed the letter] (to John Foster ;) (*therefore
Jane Foster did not receive it.*)

What was it which prevented *Jane Foster* from re-
ceiving the letter ? Was it *John Foster ?* No. Was
it the *directing* of the letter, which prevented Jane from
receiving it ? No. The *directing of the letter to John
Foster* prevented Jane Foster's receiving it. The mono,
then, " *therefore Jane Foster did not receive it,*" is not
justified by one mono ; hence it is not of the *uni*
relation.

7. [Henry came very fast,] (*hence he soon arrived.*)

The mono, " *hence he soon arrived,*" is of the *uni* rela-
tion. This mono cannot be of the *plus* relation, for there
is but one other mono in the sentence.

8. [Henry came] (with great speed,) (*hence he soon
arrived.*)

In this sentence there are three monos ; hence, if the
construction will allow, the clad, *hence he soon arrived,*
may be of the *plus* relation :

1. [Henry came,] (*hence he soon arrived.*)

2. [Henry came] (with great speed ;) (*hence he soon
arrived.*) Surely of the *plus.*

9. [I told the truth] (*but he did not believe me.*) Uni.

10. [I told the truth] (in every particular ;) (*but he did
not believe* me.)

It does not appear that *in every particular,* contributed
to a want of faith ; hence the mono, *but he did not believe
me,* is of the *uni* relation.

[I told the truth ;] (*but he did not believe me.*)

[The power (of speech) is a faculty] (,   ,   peculiar)
(to man ;) (and   ,   was bestowed) (on him) (by his be-

neficent Creator) (for the greatest , ;) (and , , ,)
(, , most excellent uses ;) (but (alas) how often do
we pervert it) (to the worst ,) (of purposes.)

I shall give the dendrology of the monos of this sentence. In
doing this, I shall create occasions for comment on the relations.

        1. *The power is a faculty*,
a plenary broken pleocorm.

        2. *Of speech*,
a plenary unbroken clad, *first* rank, *uni* relation, belong-
ing to its superior mono.

Conjective reading: [The power (*of speech*) is a
faculty.]

In general, *all* the superior mono should be read before
the *inferior* one is introduced. In the above instance,
however, this cannot be done without a change in the
idea, the *sense*, of the writer.

[The power is a faculty] (*of speech.*)

But, although all the superior mono cannot be read
before the inferior one is introduced, yet the portion which
is omitted for the introduction of the inferior mono, should
be resumed, and read. Hence, "the power *of speech*," is
not the conjective reading of the clad, *of speech*. The
following is the true conjective reading :

[The power (*of speech*) *is a faculty.*]

REMARK.

Within a few months I have taught several gentlemen,
among whom I have found there have been some who
seem to think it a *drudgery* to give the *conjective read-
ing entire*. Some have contented themselves with simply
saying, " *Belonging to its superior mono*," the power.

Others have condescended to conject the inferior mono
with a mere part of the superior ; as, [" The power] (*of
speech.*")

Now, the result of this defective method in giving the
conjective reading, is that they who have pursued it, have
not yet enabled themselves to give the dendrology of
monos. The pupil, whether old or young, should give
the *conjective reading entire*. Nor is this all ; for, in giv-
ing the *conjective reading*, he should render each *imple-
nary* mono *plenary*.

3. *which is* peculiar,

an implenary unbroken clad; *first* rank, uni relation, belonging to its superior mono. *Conjective reading :* [The power is a faculty] (*which is peculiar.*)

4. *to man,*

a plenary, unbroken clad; *second* rank, uni relation, belonging to its superior mono. *Conjective reading :* [which is peculiar] (*to man.*)

5. *and* it *was bestowed*,

an implenary unbroken clad, *first* rank, *plus* relation, belonging to its superior monos. *Conjective reading :* [*The power* (of speech,) *is a faculty*] (which is peculiar) (to man ;) (*and it was bestowed.*)

1. The first thing to which your attention should be turned is the peculiarity in the *rank* of this clad. This mono is conjected to the *pleocorm*; hence it is of the *first* rank. This mono is also conjected to two clads of the first rank, viz., *of speech*, and *which is peculiar*. Hence this mono is of the *second* rank. Nor is this all; for this same mono is conjected to a clad of the *second* rank, viz., *to man*. In relation to the clad, *to man*, this mono is of the *third* rank. The mono, then, " *and it was bestowed*," has three *ranks*. It derives the first from its connection with the *pleocorm ;* its second, from its connection with the two monos, *of speech*, and *which is peculiar*, and its third, from its connection with *to man*. To *express* all these ranks would encumber the process of analyzing monos, without any good result equivalent to the embarrassment which it would produce. Where the mono, then, is of the *plus* relation, the pupil should not be required to *express* its *different* ranks. He should be required, however, to give one of its ranks. And, as the highest can *generally* be ascertained with greater ease than any other one, it seems expedient that he should express this rank, and omit the other, or others.

2. The second thing to which your attention should be turned in the dendrology of the mono, " *and it was be-stowed*," is the *relation*. The relation of the mono, is *plus*. And that you may the better understand that the relation of it is *plus*, I shall direct your attention to the import of *and*. *And* signifies add, subjoin, what follows

to all, or to a mere part of what precedes; as, John called me; *and* I answered him. That is, add *I answered him* to *John called me.*

I first affirm to the reader that *John called me.* I next require the reader to *add* the fact that *I answered him.* But to what do I command the reader to add, to subjoin this fact? There is no difficulty in answering this question, for there is but one thing to which this fact can be added; and the fact that *"John called me,"* is that thing. But did several things, several propositions, fall before *and*, the question might not be answered with so much ease.

[John got the horn,] (and he called me;) " AND *I answered him.*"

To which fact is *"I answered him"* to be added? It is not the province of *and* to decide this point: this is under the control of the *nature* of the case. Let the point be decided by *conjective reading :*

[John got the horn;] (AND *I answered him.*)

It is obvious that " *I answered him"* is not to be added, subjoined, to the *pleocorm.*

(and he called me;) (AND *I answered him.*)

This is sense.

[John got the horn;] (AND *he called me,*) (and I answered him.)

To what is *"he called me,"* to be added, to be subjoined? The word, *and,* is the sign that this fact is to be *added, subjoined,* to something; and the nature of the case clearly indicates that it must be *added* to *"John got his horn."*

The word, *and,* and the marks &, + mean much the same thing. [John called me] (& *I answered him.*) [John called me] (+ I answered him.)

6 + 9 are fifteen. 6 & 9 are fifteen. 6 *and* 9 are fifteen.

[The power (of speech) is a faculty] (*which* is peculiar) (to man;) (*and* it was bestowed) (on him) (by his beneficent Creator) (for the greatest *uses*) (and *it was bestowed*) (*for the* most excellent *uses ;*) (but, (alas,) how often do we pervert it) (to the worst *purpose*) (of purposes.)

1. [The power is a faculty] (+ *it was bestowed.*)

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2. [The power (*of speech*) is a faculty] (+ *it was bestowed.*)

3. [The power (of speech) is a faculty] (*which is peculiar;*) (+ *it was bestowed.*)

4. [The power (*of speech*) is a faculty] (which is peculiar) (*to man*) (+ *it was bestowed.*)

The fourth sentence gives the true *conjective reading.* The writer does not intend to add *it was bestowed,* to *the power is a faculty* only. The writer of the sentence first affirms that " *The power of speech is a faculty which is peculiar to man.*" He then writes the mono, " *it was bestowed.*" Before this mono he places the sign of addition, *and,* +, &. This sign informs the reader that the assemblage of monos, (*it was bestowed*) (*on him*) (*by his beneficent Creator,*) (*for the greatest uses*) is intended as *additional* matter. And the nature of the case indicates that this assemblage of four monos, is to be subjoined, or added, to the preceding assemblage which is also composed of four distinct monos.

There is one mono, however, in the added assemblage of monos, to which *and* more particularly belongs than to the other three. This is, " *it was bestowed.*"

Without this mono, *and* could not be used—this may be seen from the following :

The power of speech is a faculty which is peculiar to man, *and* (, , ,) on him by his beneficent Creator for the greatest uses.

As there is one mono in the added assemblage with which *and* holds a *direct syntax* connection, so there is one mono in the assemblage to which the added assemblage is subjoined, which alone makes it possible to *subjoin* the added assemblage. This mono is, " *the power is a faculty.*"

Without this mono, the assemblage, *it was bestowed on him by his beneficent Creator for the greatest uses,* could not be added to the assemblage, " *of speech which is peculiar to man :*"

" *Of speech which is peculiar to man,*" and it was bestowed on him by his beneficent Creator for the greatest uses.

The philosophy of this subject seems to be this:

When *and* is used between two assemblages of *monos*, not only one assemblage has a higher frame-work rank than the other, but there is one mono in each assemblage, which holds a higher rank than the other monos. The assemblage of monos, which holds the *first* rank is this :

[*The power (of speech) is a faculty*] (*which is peculiar*) (*to man.*)

. 2. The assemblage of monos. which holds the *inferior* rank is this :

(*and it was bestowed*) (*on him*) (*by his beneficent Creator*) (*for the greatest* uses.)

The *mono* which holds the highest rank in the assemblage of monos of the first rank, is this:

["*The power is a faculty.*"]

The *mono* which holds the highest rank in the inferior assemblage of monos, is this :

(" *It was bestowed.*")

Now, the true *syntax* of *and*, extends no farther than to the mono, " *it was bestowed.*" And the true *syntax* province of *and*, is to subjoin the highest mono in the inferior assemblage of monos, to the highest mono in the superior assemblage of monos. In the present instance, then, *and* subjoins its own mono to " *the power is a faculty.*" This may be seen from the following conjective reading :

[*The power is a faculty;*] (*and* it was bestowed.)

Strictly speaking, then, the mono, "*and it was bestowed,*" is of the *uni* relation. But, in a *logical* point of view, the entire *superior* assemblage of monos, may be taken as one proposition to which the entire *inferior* assemblage of monos, may be added, or subjoined by *and*. In this way the perceptive powers of the pupil are more liberally employed than they are in deciding the relation of the inferior mono to which *and* belongs, by its mere *syntax* connection with its superior mono only.

10. [John is the brother] (of James,) (*and he is also my brother.*)

Here the true mere *syntax* relation of the last mono, is *uni :*

[John is the brother,] (*and* he is also my brother.)

This is obvious from the fact that the mono, " *and he is also my brother*," cannot be employed in this sentence without the mono, " *John is the brother*." This may be seen from the following *conjective reading:*

(*Of James*) (and he is also my brother.)

But it may be thought, because the *sense* is not *fully* carried out by the following *conjective reading*, that the mono, " *and he is also my brother*," is plus relation from its *mere syntax* connection in the sentence.

[John is the brother,] (*and he is also my brother.*)

In conjecting the two monos which have a *syntax* connection, we do not undertake to express the *entire* sense of a sentence which has *three* monos. For instance :

[" And (without him) was not anything made] (*that was made*.")

The following is the true *syntax* reading of the last mono :

[And was not anything made] (*that was made.*)

If the reader presumes that the *entire* sense of the above quotation, is to be expressed in the conjective reading of *two* of its monos, he must be quite wrong. Not only the *entire* sense of the whole quotation is not expressed by the *syntax* reading of the mono, " *that was made*," but the sense which is expressed in this *syntax* reading, is absolutely *contrary* to the sense of the *entire* quotation.

[And was not anything made] (*that was made.*)

That is, nothing which was actually made, was in fact made! Or, the very things which *were* made, *were not* made !

SPECIMEN IN THE DENDROLOGY OF MONOS.

(" In the beginning) [was the word,] (and the word was) (with God ;) (and the word was God.")

1. *was the word,*

A plenary unbroken pleocorm.

2. *in the beginning,*

A plenary unbroken clad, first rank, uni relation, belonging to its superior mono. *Conjective reading*—[The word was] (*in the beginning.*)

3. *and the word was,*

A plenary unbroken clad, first rank, *plus* relation, belonging to its superior mono. *Conjective reading*—[The word was] (in the beginning ;) (*and the word was.*)

4. *with God,*

A plenary unbroken clad, *second* rank, uni relation, belonging to its superior mono. *Conjective reading*—(and the word was) (*with God.*)

5. *and the word was God,*

A plenary unbroken clad, *second* rank, *plus* relation, belonging to its superior mono. *Conjective reading*—(and the word was) (with God ;) (*and the word* was God.)

SCHEME.

1. In the following prepared exercises, every line constitutes a mono.

2. The first line in every sentence is the pleocorm.

3. The conjective reading is indicated by corresponding letters ; as, *a a*, which are placed at the close of the superior mono, and at the commencement of the inferior ; as,

The word was *a*
a in the beginning.

Conjected thus : The word was *a a* in the beginning.

4. The plus relation of a mono is indicated by placing the same letters before the inferior, which accompany its several superiors ; as,

The word was *a*
a in the beginning ;
a a and the word was.

Conjected thus : The word was *a a* in the beginning ; *a a and the word was.*

PREPARED EXERCISES.

1. The eyes *a* are *b**

   a of a fool
b in the ends *c*
c of the earth.

2. The most powerful motives call *a, b*

   a on us
b for those efforts *c*
c which our common country demands *d*
d of all her children.

3. Nature has so exquisitely modelled the human features *a*

   a   ,   ,   ,   that *b*
b they are capable *c*
c of the expression *d*
d of the most secret emotions *e*
e of the soul.

4. The rapid extension *a, b* may be considered a direct proof *d*

   a of the Christian religion
b through the principal nations *c*
c of the world,
d of the reality *e*
e of the miracles *f*
f of our Savior,
d d and   ,   ,   , - ,   ,   ,   *g*
g of the miraculous powers *h*
i with which *i*
h the apostles were endowed. *i*

1. [The   power*a*   is   a   faculty]*b, d*

2.   *a*(of   speech)

* The inferior mono should be introduced where the conjective letter stands in the superior.

3.   *b*(which   is   peculiar)*c*

4.   *c*(to   man;)

5.   *d, a, c*(and   it   was   bestowed)*e, f, g, h, i*

6.   *e*(on   him)

7.   *f*(by   his   beneficent   Creator,)

8.   *g*(for   the   greatest   *uses;*)

9.   *h, f, g*(and   *it*   *was*   bestowed)*i*

10. *i*(for   the   most   excellent   uses;)*j*

11. *i j*(but*k*   how   often   do   we   pervert   it)*l*

12.   *k*(alas)

13.   *l*(to   the   worst   *purpose*)*m*

14.   *m*(of   purposes.)

1. [The   rapid   extension*a, b* is a direct proof]*d, g*

2.   *a*(of   the   Christian   religion)

3. *b*(through   the   principal   nations)*c*

4.   *c*(of   the   world)

5.   *d*(of   the   reality)*e*

6.   *e*(of   the   miracles).*f*

7.   *f*(of   our   Savior;)

8. *g, a*(and   *it*   *is*   *a*   *direct*   *proof*)*h*

9.   *h*(of   the   miraculous   powers)*i*

10.   *j*(with   which)

11. *i*(the   apostles*k*   were   endowed)*j*

12.   *k*(of   themselves.)

1. [The   most   powerful   motives   call]*a, b*

2.   *a*(on   us)

3.   *b*(for   those   efforts)*c*

4. *c*(which   our   common   country   demands)*d*

5.   *d*(of   all   her   children.)

1. [A certain man planted a vineyard]*a, f*
2.   *a*(and *he* set a hedge)*b, c*
3.   *b*(about it;)
4.   *c, b*(and *he* digged a place)*d, e*
5.   *d*(for the wine vat;)
6.   *e, d*(and *he* built a tower;)*f*
7.   *f*(and *he* let it out)*g, h*
8.   *g*(to husbandmen;)
9.   *h, g*(and he went)*i*
10.   *i*(into a far country.)

1. [Nature has so exquisitely modelled the human features]*a*
2.   *a*(*the consequence* is that)*b*
3.   *b*(they are capable)*c*
4.   *c*(of the expression)*d*
5. *d*(of the most secret emotions)*e*
6.   *e*(of the soul.)

1.   [Now, he entered when]*a, d*
2. *a*(he had ended all his sayings)*b*
3.   *b*(in the audience)*c*
4.   *c*(of the people,)
5.   *d*(into Capernaum.)

1. [A certain Centurion's servant was sick]*a, c*
2.   *a*(who was dear)*b*
3.   *b*(unto him;)
4. *c*(and he was ready to die.))
(To die, is a *demi-mono.*)

1.   [I say,]*a, b*
2. *a*(verily verily he is a thief)*c, i, j*

3. ^b(unto you),

4. ^c(that entereth not)^{d, e, f}

5. ^d(by the door,)^g

6. ^e(into the sheep-fold ;)

7. ^{f, g}(but *that* climbeth up)^h

8. ^h(*by* some other way)

9. ⁱ(w*ho* *is* the same *person*)

10. ^j(and *he* *is* a robber.)

(For more exercises in the dendrology of monos, take pages 49, 50, 51, 52, 61, 62, 63, 68, 69, 70.)

LESSON V.

1. What is the etymology of *syn-clad-ol-o-gy*?
2. What is the meaning of this word?
3. How are clads divided under *syn-clad-ology*?
4. What is a *pleocorm* clad?
5. What is the etymology of *clono*?
6. What is the meaning of *clono*?
7. Does *clonos* mean a branch of the trunk, or a branch of a branch?
8. What do you say a *pleocorm* clad is?
9. What is a *clono* clad?
10. Can you give the clad which the author employs to illustrate the *pleocorm* clad?
11. And what clad is given in exemplification of the *clono* clad?
12. Have you paid *close* attention to the specimen in *syn-clad-ol-o-gy*?
13. Do you think that you can give the *syn-clad-ology* of the clads in the following sentence?

[The sun shines] (upon all men) (who will receive his rays) (which he sends) (from the heavens.)

14. What an *ambi* clad?

8

THE TEXT.

The word, *syn-clad-ol-o-gy*, is made from *syn*, **with, or** connected with, *clad*, a *branch* mono, and *logos*, doctrine, principle.

SYN-CLAD-OL-O-GY

is the principle of classing, and naming, the *clads* after those *monos* on which they have a *constructive* dependence.

The principle of naming clads after those *monos*, upon which they constructively depend, is the common *pedigree* principle of naming children. The child is named after some one with whom he is connected; for instance, a child is called *Joseph*, because he stands connected by *uncleship* to a man of this name.

But *syn-clad-ol-o-gy* is not only the common principle of naming *children*, but it is the common principle of naming *things*. A band is called a *hat* band, from its connection with a *hat ;* a *nail* is called a *thumb* nail, from its connection with the *thumb ;* a nail is called a *finger* nail from its connection with the *finger ;* a *string* is called a *shoe* string, from its connection with a *shoe ;* a *pipe* is called a *stove* pipe from its connection with a *stove ;* a *cushion* is called a *pin* cushion, from its connection with *pins ;* a *pie* is called an *apple* pie, from its connection with *apples*.

Syn, connected with, *clad*, a branch mono which is conjected to some superior mono, and *logos*, principle.

Division of clads.

CLADS are divided upon the principle of their syntax connection with the *pleocorm*, with *clads*, and with both the *pleocorm* and *clads*. *All* clads stand conjected to the *pleocorm*, to *clads*, or to both : hence they are divided into

1. *Pleocorm* clads,
2. *Clono* clads, *and*
3. *Ambi* clads.

1. *Clono*, from *clonos*, a branch of a branch, a branch which grows upon another branch.
2. *Ambi*, both. That is, both *pleocorm*, and *clono* at the same time.

1. A *pleocorm* clad is one which has a direct dependence upon the *pleocorm ;* as, there was a marriage (*in Cana*) (of Galilee,) " *in Cana*."

2. A *clono* clad is one which has a syntax dependence upon another *clad* only; as, (in Cana) (*of Galilee.*)

3. An *ambi* clad is one which from its dependence upon the *pleocorm*, and a *clad*, becomes both a *pleocorm* clad, and a *clono* clad; as, [He went] (to the wrong place ;) (*therefore he did not see his friend.*)

<div style="text-align:center">SPECIMEN</div>

<div style="text-align:center">

Of giving the syn-clad-ol-o-gy of clads.

</div>

[The sun shines] (upon all men) (who will receive his rays) (which he sends) (from the heavens.)

In this branch nothing is done with the *pleocorm* : *clads*, and clads only, fall under the head of *syn-clad-ol-o-gy.*

<div style="text-align:center">

2. *Upon all men,*

</div>

a plenary, unbroken *pleocorm* clad, belonging to the pleocorm. *Conjective reading :* [The sun shines] (*upon all men.*)

<div style="text-align:center">

3. *who will receive his rays,*

</div>

a plenary, unbroken *clono* clad, belonging to its superior clad. *Conjective reading :* (Upon all men) (*who will receive his rays.*)

<div style="text-align:center">

4. *which he sends,*

</div>

a plenary, unbroken *clono* clad, belonging to its superior clad. *Conjective reading :* (who will receive his rays) (*which he sends.*)

<div style="text-align:center">

5. *from the heavens,*

</div>

a plenary, unbroken *clono* clad, belonging to its superior clad. *Conjective reading :* (which he sends) (*from the heavens.*)

1. [John wrote a letter] (on last evening) (on that table) (with this pen) (to his brother) (who lives) (in Boston.)

<div style="text-align:center">

2. *on last evening,*

</div>

a plenary, unbroken *pleocorm* clad, belonging to the pleocorm. *Conjective reading :* [John wrote a letter] (*on last evening.*)

<div style="text-align:center">

3. *on that table,*

</div>

a plenary, unbroken *pleocorm* clad, belonging to the *pleo-*

corm. *Conjective reading :* [John wrote a letter] (*on that table.*)

4. *with this pen,*

a plenary, unbroken *pleocorm* clad, belonging to the *pleocorm.* *Conjective reading :* [John wrote a letter] (*with this pen.*)

5. *to his brother,*

a plenary, unbroken *pleocorm* clad, belonging to the pleocorm. *Conjective reading :* [John wrote a letter] (*to his brother.*)

6. *who lives,*

a plenary, unbroken *clono* clad, belonging to its superior clad. *Conjective reading :* (to his brother) (*who lives.*)

7. *in Boston,*

a plenary, unbroken *clono* clad, belonging to its superior clad. *Conjective reading :* (who lives) (*in Boston.*)

REMARKS.

The above specimen is the pattern which the pupil should imitate exactly, in giving the *syncladology* of clads. There may be some teachers who will object to a part of the *above form,* upon the ground of *tautology.* They may say that " *belonging to the pleocorm*" renders the *conjective reading* redundant, and that " *pleocorm clad* " renders "*belonging to the pleocorm*" *tautological.* Nothing is *tautological,* that is *useful.* The giving of the usual form will not only render a *new* form unnecessary, but will serve to establish that which is already partially acquired. The trouble of learning *new* forms is very considerable ; hence where the common form can be used, it should be employed. Pupils should not be permitted to analyze clads without the full form. The omission of the *usual* form embarrasses the learner to a very considerable extent.

DIRECTIONS.

After having given the *syn-clad-ology* of the *clads* in the following *exercises,* turn to the *exercises* under pages

EXERCISES IN SYN-CLAD-OLOGY.

1. [This is the*a* pen] (*b*with which) (I *a*wrote that letter.*b*)

2. [Make   ,   (,   me) a coat] (with ten buttons.)

3. [" The little birds have ceased their warbling :] (they are asleep) (on the boughs) (each   ,   ,   ) (with his head) (behind his wing.")

4. [He was presented] (with a sword.)

5. [He walks] (with great speed.)

6. [He went] (with me.)

For more exercises, take pages 49, 50, 51, 52, 61, 62, 63, 68, 69, 70.

LESSON VI.

1. What is the etymology and meaning of *po-e?* (not *are.*)

2. What is the etymology and meaning of *ne-po-e?*

3. How are clads divided with respect to their **gnomeology ?**

4. What is a *po-e-*clad ?

5. What is a *ne-po-e-*clad ?

THE TEXT.

The Gnomeology of Clads.

Po-e is made from *poietes*, a former, a maker, and means that which forms, or constitutes a sentence.

Ne-po-e is derived from *ne*, not, and *po-e*, that which forms, or constitutes a sentence, and means that which does not form, or constitute a sentence.

The gnomeology of clads respects the *gnomodic*, and the *want* of the gnomodic character of clads.

1. That clad which in itself constitutes, or forms, a gnomod, a sentence, is a *po-e-*clad ; as, [" There was a man] (*who was sent*) (from God) (*whose name was John.*")
" *Who was sent,*" " *whose name was John.*"

" *Who was sent*" contains a cordiction which is an affirmation.
" *Whose name was John*" contains a cordiction which is an affirmation.

8*

2. That clad which in itself does not form, does not constitute, a sentence, is a *ne-po-e-clad ;* as there was a man who was sent (*from God.*)

From God does not contain a cordiction ; this clad, then, does not form, constitute, a sentence.

REMARKS.

The word, *poietes*, is the Greek word from which *poe*, the prefix part of *po-e-clad*, is formed, and signifies a former, a *constituter*. This word, *poietes*, is changed in its *form*, not for an *import* purpose, but for a *frame-work* one : *poietes* does not form quite so good a joint with *clad*, as *po-e* does. Now, as I have *diminished* the *matter* of *poietes* to suit my *syntax* purpose, so I have *restricted* the *import* of this word to adapt it to my *indicative* purpose : I do not mean by *poe* a former, a maker, in *general*, but a former, a constituter, of a *sentence*, a former of a *gnomod*, a *cordiction*. I believe that this modification in the form of the word, is sustained by philological law, and general usage, and that this slight restriction in the import of it, is not without either of these authorities.

The great principle of *verbal* emigration, *that words which are general in their import, may be made special, in their transit from one language to another*, and vice versa, must be repealed before the new shade which I have here given to the original import of *poietes*, can be effaced by the critic's breath.

SPECIMEN
Of giving the Gnomeology of Clads.

("*In the beginning*) [was the word :] (and the word was) (with God ;) (and the word was God.")

2. *in the beginning,*

a plenary, unbroken *pleocorm* ne-po-e-clad, belonging to the pleocorm. *Conjective reading :* [The word was] (*in the beginning.*)

3. *and the word was,*

a plenary, unbroken *ambi po-e-clad*, belonging to the pleocorm, and a *clad*. *Conjective reading :* [The word was] (in the beginning ;) (*and the word was.*)

4. *with God,*

a plenary, unbroken clono *ne-po-e-clad*, belonging to its su-
perior clad. *Conjective reading :* (and the word was)
(with God.)

5. *and the word was God,*

a plenary, unbroken clono *ne-po-e-clad*, belonging to its
superior *clads*. *Conjective reading :* (and the word was)
(with God) (*and the word was God.*)

That is, add to the fact that the word was *with* God,
the fact that " *the word was God.*"

"*And the word was God*" is not an *ambi* clad, for it does not depend
upon the pleocorm. It is of the plus relation ; but stands conjected
to two other *clads*. Hence it is a mere *clono* clad.

EXERCISES.

Give the *gnomeology*, and the *syncladology* of the clads
in the following sentences.

1 1   2   2   2   3 3 3   1   1
1. " A tap   ,   ,   ,   at the door, now announced
1   1   4 4   4   5   5   5   5   6
the arrival of the priest ; and Edward retired while he
6   7 7   7   6 6   6 8   8   9
administered, to both prisoners, the last rites of religion in
9   9   10   10   10   11   11   10
the mode which the church of Rome prescribes."

1   1   1   1   2   2   2   1   3
2. " Shortly after, the drums of the garrison beat to
3
arms."

1   1 1   1   2   2   3   3
3. " He had a sense of wearisomeness   ,   ,
4   4   4   5 5   5   6   7 7   7   7
from the motion of the carriage ; but in all other things,
6   6   6   8 8   8   8   8
the day passed as a melancholy dream   ,   ."

1   1 1   1   2   2   2   1
4. " Almost the first words   ,   Arthur spoke were
1   1   3   3 3   3
those   ,   ,   I have mentioned."

       1   1   1   1   2   2   2   2

5. " His horses' hoofs struck upon the old wooden

2

bridge."

      1   1   1   2   2   2

6. " The sound went to his heart."

      1   1   1   1   2   2   2   2   2   2

7. " It was here   ,   his mother took her last leave

3   3   4   4   4   4

of him, and   ,   blessed him."

Now give the SYNCLADOLOGY *and* GNOMEOLOGY *of all the clads in the various exercises under pages* 49, 50, 51, 52, 61, 62, 63, 68, 69, 70.

L E S S O N V I I.

1. What is the etymology of *monodone ?*

2. What is the meaning of *monodone ?*

3. What does the last part of mono-*done* mean ?

4. Into how many classes are monodones divided ?

5. Can you repeat all the members of the first class of monodones ?

6. Can you repeat all the members of the second class of monodones ?

7. What is the difference between the *first class* of monodones, and the *second* class ?

8. Are those words which have no * always mono-dones ?

9. Can you repeat those members which are monodones in all cases ?

10. Can you repeat those which may be so used as not to give a *new mono ?*

11. Where a member of the second class, closes a *pleo-corm*, or a *poeclad*, does it give a new mono ?

THE TEXT.

THE word, *mon-o-done*, is derived from *mono*, that *num-ber* of words, which can be taken alone, and *dono* to give,

and signifies those words which give, or commence, new monos. There are two classes of *monodones*.

1. The first class is composed of those words which stand conjected to the new monos which they give.

2. The second class of monodones, is composed of those words which stand conjected to the *corm* of the new mono, which they give.

FIRST CLASS OF MONODONES.

And
And therefore
And yet*
And though
And
Although
And so*
As*
As also*
As well as (*and*)
Also*
Again*
Because
Beside*
Besides*
Being*
But*
But though
But although
But however*
Both* (*and*)
Either* (*or*)
Except*
Excepting*
Even*
Even so
Else
For* (*because*)
Further*

Furthermore
Hence* (*therefore*)
However* (*but*)
Howsoever
Howbeit
If
Inasmuch
Lest
Likewise*
Moreover
Nay*
Nathless
Not only* (*but*)
Nevertheless
Notwithstanding
No*
Now*
Neither* (*nor*)
Or
Or even*
Otherwise* (*or*)
Provided* (*if*)
Save*
Since* (*as*)
Than
Then* (*therefore*)
Thence* (*therefore*)
Therefore

SECOND CLASS OF MONODONES.

Above,*	atwixt,	during,	save,*
about,*	before,*	except,*-ing,*	to,*
across,	behind,	for,*	touching,*
after,*	below,	from,	toward,
against,	beneath,	in,*	towards,
amid,	beside,	into,	through,
amidst,	besides,	of,*	throughout,
among,	between,	off,*	under,
amongst,	betwixt,	on,*	underneath,
around,	beyond,	over,*	unto,
as,*	but,*	past,*	up,* upon,*
at,*	by,*	regarding,*	with,*
athwart,	concerning,*	respecting,*	within,*
atween,	down,*	round,*	without.*

Where these words close a *pleocorm*, or a *poéclad*, they are not monodones; as, [John was spoken *to*.] [The books were called *for*.]

FIRST CLASS OF MONODONES.

The first class of monodones, is composed of those words which make sense with *entire* monos.

Those words which have the * are not *monodones* in all instances.

1. *The following words are always monodones*:

And	inasmuch	than
although	lest	therefore
because	moreover	though
furthermore	nathless	unless
howsoever	notwithstanding	whereas
howbeit	or	whether.
if		

I. *The following are not monodones in all cases:*

As	except, -ing	likewise	provided
as-well-as	else	nay	since
again	farther	not-only	still
being	for	no	then
but	further	now	thence
both	hence	neither	whether
either	however	otherwise	yet

II. *The following words are monodones in all cases :*

Across	athwart	besides	through
against	atween	between	throughout
amid	atwixt	betwixt	underneath
amidst	because-of	beyond	unto
among	behind	during	upon
amongst	below	from	within
around	beneath	toward	without.
as-to	beside	towards	

II. *The following are not monodones in all cases :*

Above	down	on	touching
about	except	over	through
after	excepting	past	throughout
as	for	regarding	under
at	in	respecting	underneath
before	into	round	up
but	of	save	upon
by	off	to	with.
concerning			

LESSON VIII.

1. When is *as* a monodone of the first class ?
2. In what do the two classes of monodones differ ?
3. Where is *as* a monodone of the second class ?
4. Can you repeat each *monoizing rule* ?

I. *As—First Class.*

1. *As* is a monodone, where it is used in the sense of *because;* as, I cannot aid him *as* I had not the means, *As* you have come you may stay.

2. *As* is a monodone where it is used much in the sense of " *like unto;*" as, " ye shall be *as* Gods , ."

3. *As*, after *as far*, is a monodone ; as, He threw the ball as far *as* we could see.

4. *As* is a monodone in a comparison of *equality;* as, Henry is as good *as* any man.

Note. *As* before *good,* imports degree; and is not a monodone: (*as* good—*so* good.)

II. *As—Second Class.*

1. *As* is a monodone where it is used much in the sense of, " *in the character of;*" as, John came *as* a prophet. That is, he came in the capacity of a prophet.

Or,

As is a monodone of the second class, where the thing which is mentioned after *as,* is the very one which is mentioned in the superior mono ; as, John came *as* a *prophet.* *John,* and the prophet are the *same* person.

As, negatively treated.

1. *As* is not a monodone where it is used in the sense of *when;* as, "*As* John came in, I went out." That is, *when* John came in, I went out.

2. *As* is not a monodone where it imports degree ; as, this paper is *as* white as snow. That is, *so* white.

MONOIZING RULES.

RULE I.

Every *cordictive* proposition, whether plenary, or implenary, constitutes a distinct mono ; as, [A certain man planted a vineyard,] (and   ,   set a hedge,) (and · , digged a place,) (and   ,   built a tower,) (and   ,   let it out,) (and   ,   went.)

RULE II.

Every monodone gives a new mono ; as, " John is as
    1   1   1
tall (*as* his brother.")

RULE III.

EVERY *corme* to which no *clade* can be conjected, constitutes an entire mono ; as,

Ah	*hark*	*hurrah*	*pish*
aha	*ha*	*huzza*	*poh*
alas	*ha ha ha*	*hist*	*pshaw*
all hail	*ha hah*	*hush*	*pugh*
alack	*hail*	*io*	*soho*
avaunt	*hey*	*lo*	*see***
begone	*heigh*	*look*	*strange***
*behold***	*heighho*	*mum*	*tush***
eh	*heyday*	*O*	*what***
fie	*ho*	*off***	*welcome*
foh	*holla*	*oh*	*welladay.*

RULE IV.

EVERY address whether *of one*, or more words, constitutes a distinct mono ; as, (*John*,) come here, (*my good child*.)

EXERCISES IN MONOIZING.

SPECIMEN. It is with the priest, as it is with the people.

1. *It is*, one mono. RULE I.
2. *with the priest*, one mono. RULE II.
3. *as it is*, one mono. RULE II.
4. *with the people*, one mono. RULE II.

REMARK.

To the monos which are given by the monodones of the *first* class, RULE I. is applicable. RULE I. is applicable to these monos because they all contain a *cordiction*. Still, the pupil should apply RULE II. to all these cases. He should do so because it is important to make him familiar with the *monodone* character of those words which give new monos.

EXERCISES,

To be monoized exactly according to the preceding specimen.

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As.

As it was dark, he fell.

1. *He fell*, one mono.   RULE I.
2. *as it was dark*, one mono.   *Comment* I.

1. "*As* is a monodone where it is used in the sense of *because;* as, He fell *because* it was dark.

1. *As* is not a *monodone* where it is a *corm*, a *founda-tion* word, in the mono.
2. *As* is a *corme* when *same, such, much,* or *many* is in a preceding mono.

(The pupil should *repeat* the *rules* in all instances—a mere reference to them is not sufficient.)

1. " I cannot aid him, *as* I have not the means."
2. " Ye shall be *as* Gods   ,   ."
3. " He threw the ball as far *as* we could see."
4. "*As* it rains I cannot go."
5. " Men are more happy *as* they are less involved in public concerns."
6. " He is as good (*as* any man   ,   .")
7. "*As*   ,   ,   with the people, so   ,   , with the priest."
8. "*As* your day is, so shall it be unto you."

The last two examples are *bad.*   They should read thus :

As it is with the people, *it is* with the priest.
As your day is, it shall be unto you.

Fully Corrected.

1. [It is with the priest] (*as* it is) (with the people.)
2. [Your *strength* shall be] (unto you,) (*as* your day is.)
1. John came *as* a prophet.   (2.)

2. They came to me *as* pupils. (3.)
3. He came *as* a witness. (2.)
4. I shall use this stick *as* a pen. (2.)
5. I address you *as* his friend. (2.)
6. John went into the field *as* a soldier. (3.)
7. I meet you *as* a friend. (2.)

    ¹   ¹ ¹ ¹

8. As he rose, he met his friend.
9. This water is as cold as ice   ,   .
10. Give   ,   me such fruit as I purchased.

REMARK.

It may be well for the pupil to repeat the monoizing of the preceding *exercises;* and, in the repetition, he should give that comment on *as*, which applies to his case.

LESSON IX.

1 When is *as well as* a monodone ?
2. When is *again* a monodone ?
3. When is *being* a monodone ?
4. When is *but* a monodone ?
5. When is *both* a monodone ?

THE TEXT.

1. *As well as.*

1. *As well as* is a monodone when it is used much in the sense of *and ;* as, It is your duty *as well as*   ,   , mine, John, *as well as* his brother   ,   ,   was there.

2. *Again.*

2. *Again* is a monodone where it is used *somewhat* in the sense of *moreover*, or *furthermore;* as, "*Again*, the Lord shall judge his people."

3. *Being.*

3. *Being* is a monodone where it is used in the sense, and in the *place* of *as*, or *because ;* as, You may remain

being you have come, *Being* he was wise, we gave heed to his counsel. This use of *being* is not good.

4. *But.*

1. *But* is a monodone where it indicates that what follows is somewhat different from, or opposite to, what precedes; as, " John is good ; *but* his brother is bad," " Man shall not live upon bread alone, *but*　　 ,　 ,　 , upon every word that proceedeth out of the mouth of God."

The *word* is a different *kind* of food from *bread;* hence, *but* is well used.

2. *But* is a monodone where it imports that the result is contrary to, or different from, what might be expected; as, Henry came to Boston ; *but* he did not remain here an *hour*, I will call ; *but* I cannot stay one minute.

1. *But* imports that Henry's not remaining in Boston a longer time, was contrary to what was expected.

2. *But*, in the second instance, indicates that the fact of my not being able to stay long enough to make a visit, was contrary to the expectations of him to whom I spake.

3. *But* is a monodone when it is used in the sense of *except*, or *be out;* as, All the boys went *but* John, Mr. Jones has *but* one son.

1. In the first, it is the province of *but* to exclude, to take out, one boy. Hence the affirmation, *all the boys went*, is corrected by the subtracting mono, " *but John.*"

2. In the second, the idea is that he has no son, if you take away *one* son. The object of *has* is not *son* expressed, but *son* understood ; as, Jones has *no son*, but one son.

That is, you exclude, take away, remove, one son, that the affirmation " *Jones has no son*," may not include this one son. This one son being excluded, taken out of the reach of the affirmation, " *Jones has no son*," it follows that Jones has one son : this affirmation does not include the *excluded* one. " Jones has no son *but* or except one son.

That is, exclude, take away, one son, and Jones has no son.

1. " He is *but* a man."

That is, he is *nothing but* a man. In other words, he is no being *except* a man.

That is, if you except, exclude, remove man, he is no being whatever.

2. " He gave me *but* a cent."

That is, he gave me *nothing* but, or except, a cent. In other words, he gave me nothing, if you take out, remove, exclude, or except, a cent.

3. " He hath not grieved me *but* in part."

That is, he hath grieved me *in nothing* if you *except he hath grieved me* in part.

In other words, if you except, remove, or take out that he hath grieved me in part, he hath indeed grieved me in nothing at all.

4. " I cannot *but* consider it a good work."

That is, I cannot consider it any work, if you exclude, remove, or take away, *that I consider it a good work.*

5. " Then said he unto his disciples, it is impossible *but* that offences will come ; but wo unto them through whom they come."

" It is impossible *but* that offences will come."

That is, it is impossible for anything to come *except* that. Except what ?—*offences will come.*

The word, *anything*, as here used, means two things only. One of the two things, is *that offences will come*, and the other of the two, is this, *that offences will not come.* Now, there are two things which belong to every event of which we can think ; namely, the happening of the event, and the *not* happening of it. In the above case, the *not* happening is said to be *impossible.* In what way is this said ? In saying that neither event can take place if you *exclude, remove, take out, except*, the happening of offences. For instance : John must either *appear*, or *not* appear, at the bar of God. Now, if you make it impossible for him *not* to appear, he *must appear*.

It is impossible *but* that John will appear at the bar of God.

That is, it is impossible for John to do anything *but*, except, appear at the bar of God. In other words, it is impossible for John to do either thing, if you *except, take*

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out, or *exclude* his *appearing* at the bar of God. Why is
it impossible for him to do either thing? There are but two
things which he can do ; one is, to stay away, the other
is, to *appear*. The expression makes it impossible for him
to *stay away*. Hence it is said that he can do *just
nothing at all*, if you except, exclude, his *appearing*.
John must, however, do one of these things : he must
either stay away from the bar of God, or he must *appear*
at it. And, in order to show that John *will appear* at
this bar, the sentence is so constructed as to express the
impossibility of his staying away.

It is impossible *but* that John will appear at the bar of
God.

[It is impossible] (*for John to do anything*) (*but* that)
(he will appear) at the bar) (of God.)

But is employed only when the sentence is in an im-
plenary state ; as, it is impossible *but* that John will
appear at the bar of God.

When the sentence is rendered plenary, *except* is em-
ployed ; as, it is impossible for John to do anything *except*
that, he will appear at the bar of God.

As *but* is not suited to the *plenary* state of the sen-
tence, so *except* is not to the implenary.

It is impossible *except* that John will appear at the bar
of God.

It is impossible *but* that offences will come.

Plenary. [It is impossible] (for offences to do anything)
(but that,) (offences will come.)

Now, offences must either come, or stay away. And,
to indicate that they *will come*, the sentence is so con-
structed as to express the impossibility of their staying
away. Offences must do something. There are but two
things which they can possibly do ; and one of these two
things, the writer says, they will not do. This *negative*
idea is expressed by saying that it is impossible for them
to do anything, *either thing*, if you exclude, except,
the *affirmative* thing.

6. (" If I could *but* return,) [I should be happy."]

That is, if I *could* do anything *but* return, I should be
happy. I am so very *home-sick* that I have not the *power*

to do anything at all, *except* to return. If I *could do* anything but return, I should be happy. But the *home-sick fever* is so hot that I can do nothing *but, except,* return. How many things *must* I do? I *must* do one of two; I must either stay where I am, or I must *return.* The *home-sick* fever is so severe that I cannot remain where I now am: hence if you except, *exclude,* my *return,* I can do nothing at all:

[I should be happy] (if I could *do anything but* return.)

It is worthy of remark that although *but* is here used in the sense of *except,* yet *except* cannot be substituted for *but,* while the sentence is in its *implenary* state.

[I should be happy] if I could *except* return.

The moment, however, the sentence is rendered plenary, *except* can be substituted for *but.*

[I should be happy] (if I could *do anything*) (*except* return.)

That is, if I could do anything when the return is *taken* from me, I could be happy.

It may be replied to all this that, "*but,* in this case, is an *adverb* belonging to *return.* But can here be exchanged for *only,* hence *but* is an *adverb.* If I could *only* return, I should be happy." To this, I reply that *equivalence in sense* is not *equivalence* in *grammar.* Was it so, *no, not,* and *nothing,* would all be nouns, all adjectives, and all adverbs. I saw *no* thing, I saw *not* a thing, I saw *nothing.*

Now, the adjective, *no,* the adverb *not,* and the noun, *nothing,* are all *negatives* in meaning.

That this view of the word, *but,* will be opposed, admits of little doubt. But that it can be confuted, admits of great doubt.

Can *but,* in the following instance, be turned into *only?* "It is impossible *but* that offences will come."

7. "He had *but* a little heat."

That is, he had *no heat, except* a little heat.

It may be said by the old school grammarians, that *but* is here an adverb: they may urge the doctrine, in support of this position, that *only* can be substituted for *but;* as, he had *only* a little heat.

If the mere possibility of exchanging *but* for *only,* is

authority for calling *but* an adverb, *but* is an adverb in the following instances :

All went *but* James.   I have *but* six apples.

All went *only* John.   I have *only* six apples.

Now, it is admitted by all the old school grammarians, that *but*, in the instance, "All went *but* John," is a preposition.   In the following, however, *but* is called by the same class of grammarians, an *adverb :*

" I have *but* six apples."

If *but* is an adverb, what does it qualify?   Does *but* qualify *have?*   This cannot be, since this would change the sense of the sentence, in a very material point of view.   This may be seen by substituting *only* for *but*, and by attempting to make it qualify *have.*

" I *only* have six apples."

If *only* qualifies *have*, the idea is that I *only* have them.   That is, I do nothing but *have* them.

But it may be said by some that *but*, or *only*, qualifies *six*.   To this it may be replied that it is impossible to qualify any word whatever which has a *fixed*, an *immutable*, meaning.   The word *good*, may be qualified ; as, *very* good, *unusually* good fruit.   But how can *six* be made to mean any *more*, or any *less* than six units ?

8. " Man *but* for this were active to no end."

That is, man *except it were* for this, were active to no end.

Here *but* introduces a poeclad, namely, "*it were*,"

It may be said, however, that *but* cannot be used when this poeclad is expressed ; as, " Man but ' *it were* ' for this, were active to no end."

That the introduction of this *poeclad*, subtracts from the euphony of the sentence, is admitted.   Still this does not prove that this poeclad is not understood.   It is an important principle in our language that certain words which are synonymous, or nearly so, please the ear by a *full* expression of all the words, or by an omission of some of them.   For instance :

1. John was *taught*   ,   grammar.

2. John was *instructed in* grammar.

When *instructed* is used, the *steroclade*, *in*, must be expressed, for the omission of *in* offends the ear :

John was instructed grammar.

Again. "John was *offered* a dollar for his knife."

When this sentence is rendered *plenary*, *offered* offends the ear; as, John was offered *with* a dollar for his knife.

When the sentence is written in the plenary state, *presented* must be used in the place of its synonyme, *offered;* as, John was *presented* with a dollar for his knife.

Both.

1. " He is *both* virtuous, and   ,   ,   brave."

1 1 2   1   2 2 2

He is *both* virtuous, *and he is* brave.

The mono which *both* gives, is this, " *and he is brave.*" To this mono, *both* belongs. *Both* is employed to indicate the subjunction of an *entire* mono ; and the mind is so much under the influence of this indication, that it would be much disappointed, was this predicted mono withheld ; as, He is *both* virtuous.

<div align="center">SPECIMEN</div>

Of monoizing under these comments.

1. " The want of a correct history of this country, has long been a subject of complaint among those   ,   , who have charge of the public schools, *as well as*   ,   ,   ,   ,   ,   ,   (,   ,   ) among those   ,   who teach in these institutions."

1. *The want has long been a subject*, one mono, RULE I.
2. *of a correct history*, one mono, RULE II.
3. *of this country*, one mono, RULE II.
4. *of complaint*, one mono, RULE II.
5. *among those* persons, one mono, RULE II.
6. *who have charge*, one mono, RULE I.
7. *of the public schools*, one mono, RULE II.
8. *as well as* it has long been a subject, one mono, RULE II., and COMMENT I.

As well as is a monodone where it is used much in the sense of *and*, or *add*.

9. *of complaint*, one mono, RULE II.
10. *among those* persons, one mono, RULE II.
11. *who teach*   ,   , one mono, RULE I.
12. *in these institutions*, one mono, RULE II.

EXERCISES.

1. (" *Being* you have come,) [you may remain.")
2. [" You may remain,] (*being* you have come.")
3. (" *Being* you have written this copy well,) [I will set you another."]
4. He is willing as well as   ,   ,   able.

       1   1   1
5. John, as well as I   ,   ,   ,   is ready.

     1   1   1   1   1
6. Henry is *both* wise, and   ,   ,   good.

   1   1 1   1   1   1
7. And *both* Jesus, and his mother   ,   ,   was there.

8. He is both virtuous, and   ,   ,   brave.
9. He was virtuous, and   ,   ,   brave both.

NOTE.—Whenever *both* is a monodone, it conveys a strong allusion to some interrogation, to which the sentence in which *both* is used, is an answer : " Was he virtuous ? " " He was *both* virtuous, and   ,   , brave."

Still, where *both* is the last word in the reply to the implied question, as in the *ninth* example, the mono which *both* indicates, is that to which *and* belongs.

For, hence, however, not only, neither, either, otherwise, provided, then, thence, now, since, still, yet, &c.

1. *For* is a monodone except where it closes a mono ; as, the books have been spoken *for.*

2. *Hence* is a monodone when it is used in the sense of *therefore;* as, It rains—*hence* I cannot go.

3. *However* is a monodone when it is used in the sense of *but;* as, the gentleman came to Philadelphia—*however* he soon left.   Or, he soon left, *however.*

4. *Not only* is a monodone where it is followed by *but ;* as, He is *not only* learned but he is good.   (*Not only* belongs to the mono ; " *but he is good.*")

5. *Neither* is a monodone when it is followed by *nor;* as, He is *neither good,* nor learned.   *Neither* belongs to the mono, " *nor* is he learned."

6. *Either* is a monodone when it is followed by *or;* as, He was *either* with John, *or* with James.

Either belongs to the mono, " *or he was.*"

7. *Otherwise* is a monodone where it implies an alternative ; as, " Man will be saved if he repents ; *otherwise* he will be lost forever." Man will repent if God gives him power—*otherwise* he will remain in his sins. God will give man power to repent—*otherwise* the Bible is not true.

8. *Provided* is a monodone when it is used in the sense of *if ;* as, We shall be there, *provided* it is a good day.

9. *Then* is a monodone where it is used in the sense of *therefore,* or " *in that case ;*" as,

1. " It rains ; *then* I cannot go."
2. " Men transgressed the law." " What, *then,* was to be done ?" (What *therefore* was to be done ?)
3. " If all this is so, *then* man has a natural freedom."
4. " Now, *then,* be all thy weighty cares away."

Then, and *therefore,* generally divide their monos into two parts.

10. *Thence* is a monodone when it is used in the sense of *therefore ;* as, Goodness alone, gives peace—*thence* all should be good.

11. *Since* is a monodone where it is used in the sense of *for this reason ;* as,

1. (" *Since* I cannot return) [I must remain."]
2. [" Man must die] (*since* he is not immortal.")
3. [" You should take your umbrella] (*since* it may rain.")
4. (" *Since* none (but a fool) can make a fire ;) (and *since* John can make a fire,) [it follows that] (John is a fool.")

12. *Now* is a monodone where it is nearly equal to " *from this fact,*" " *in view of this,* or *that thing,*" " *after all,*" " *things being as they are,*" " *you must know that.*"

Now is a *monoclade* in all cases where it is not used in the sense of the mono, " *at this time,*" or, " *at that time.*"

1. " Not this man, but Barabbas ; *now*, Barabbas was a robber."

Here *now* has the sense of " *you must know that*" Barabbas was a robber.

2. *Now*, how is any man to learn the will of his Maker, except from the Bible, and his conscience ?

Here *now* seems to have the sense of " *things being as they are*," or, " *man being as he is, limited in intellect.*"

Man being as he is, " how is any man to learn the will of his Maker, except from the Bible, and his conscience ? "

3. " *Now*, if you will reform, John, all these things will soon be forgotten ; and you will soon be restored to good standing among us."

Now, here, has the sense of *after all*.
After all, " if you will reform," &c.

4. " *Now*, I know that the Lord will do me good, seeing I have a Levite for my priest."

Now, seems to indicate that the means by which Micah knows that the Lord would do him good, is some special event which has been mentioned, or which is to be mentioned in connection with this verse.   *Now* is here nearly synonymous with *from this fact*.

From this fact, I know that the Lord will do me good. What fact ?   " *I have a Levite for my priest.*"

5. " *Now*, we know that thou hast a devil."

That is, we know this from the fact which we have just witnessed.

6. " *Now*, I beseech you, my dear brother, to refrain from this vice."

In view of the dreadful consequences, I beseech you, my dear brother, to refrain from this vice.

13. *Still* is a monodone where it is used in the sense of *nevertheless ;* as, Henry has been taught—*still* he is ignorant, John has possession still—*still* he has no right

to the property, the call is still made.—*still* men remain in their sins.

14. *Yet* is a monodone where it is used much in the sense of *but, nevertheless, notwithstanding,* and indicates that the result is different from what might have been looked for ; as,

1. " He eats heartily ; *yet* he has no strength."

2. " He gives wise counsel to others ; *yet* his own deeds are unwise acts."

3. " They have promised ; *yet* they do not perform."

4. " They still hold possession ; *yet* they have no right to the property."

15. *Else* is a monodone when it is used in the sense of *otherwise;* as,

1. I must get his consent ; *else* I cannot go.

2. " Thou desirest not sacrifice ; *else* would I give it."

3. " Repent, or *else* will I come to thee quickly."

Or is redundant.

1. *Else* may be a *metaclade;* as, What man *else* can be found? (*other*.) Who *else* can he be ? What *else* will you have ?

2. *Else* may be a *clonoclade;* as, Where *else* can we go ?

16. *Nay* is a monodone where it is used in the sense of *more;* as, he asked me for my purse—*nay*, he demanded it.

1. *Nay* is a *clonoclade* where it has a *negative* import ; as, " I tell you *nay*—but, except ye repent, ye shall all likewise perish."

2. *Nay* may be a corm ; as, " His answer was *nay*," " He that will not when he may, when he would, he shall have *nay*."

17. *No* is a monodone where it is used in the sense of *nay*, where *nay* means *more;* as, " No man could bind him—*no*, not with chains." (*No*, not any man could bind him) (with chains.)

18. *Again, Farther, Further, Furthermore.* These words *appear* to be monodones when the sentence is so

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implenary that they indicate *addition*, rather than *repeti-tion ;* as,

" And *again*, the Lord shall judge his people."

1. " For we know him that hath said, vengeance be-longeth unto me, and I will recompense, saith the Lord."

And *again*, " The Lord shall judge his people."

Paul wished to establish the fact that vengeance belongs exclusively to God. To do this, he brings, in the first place, the following words :

" *Vengeance belongeth unto me.*"

In the next place, he adduces the following :

" *I will recompense.*"

Having *twice* drawn proof from the Lord himself to sustain the position that God only, has the right of punish-ing his people, Paul says,

And I *again* prove this fact from the following scripture : " The Lord shall judge his people."

Again, is not a monodone, but a *clonoclade*, an adverb belonging to *prove* understood.

LESSON X.

1. WHAT is the etymology, and meaning of ple-ol-o-gy ?
2. What is the etymology, and meaning of lei-pol-o-gy ?
3. What is said of *and* in this lesson ?
4. Have you examined all the cases in which monos, and sentences should be left in the implenary state ?
5. Can you give six of these cases ?
6. What is the etymology, and meaning of *no-e-ton ?*

THE TEXT.

PLE-OL-O-GY, AND LEI-POL-O-GY.

1 PLE-OL-O-GY is derived from *pleo*, full, and *logos*, doc-

trine, and means the principles on which *monos*, and *sentences* should be written in the *plenary* state.

2. Lei-pol-o-gy is made from *lei-po*, to omit, to leave out, and *logos*, doctrine, and signifies the principles on which *monos*, and *sentences* should be left in the *implenary* state.

<center>REMARKS.</center>

As the ease, accuracy, and despatch with which a person uses our language, depend, in a high degree, upon his knowledge of these two cardinal doctrines, I have thought it important to give them appropriate technical names. And to enable the pupil to give these great doctrines, that attention which their magnitude demands, I have made a full development of them.

A desire for despatch is a leading trait in the character of men ; and, in few things, is this trait more obvious than in their contrivance for brevity in the communication of thought. Language is the distinguished medium through which mind travels to mind. And, as though this medium was a hollow cylinder through which ideas roll from mind to mind, men have sedulously studied despatch by *abridging its length.* There are instances, however, in which this medium cannot be abridged by an omission of any of its parts—and, while *pleology* respects these cases, *leipology* respects those in which it may, and should, be abridged by the omission of both *words*, and *monos.*

The parts which are omitted under the doctrine of *leipology*, are called *no-e-tons.* This word is made from *no-e-tos*, which means what is perceived by the mind without falling under the *senses.* A *no-e-ton*, then, is that *word* of a mono, or that *mono* of a sentence, which the mind perceives without the aid of the *ear*, or *eye ;* as,

[John gave (, me) a book,] (, last evening.)

The mind perceives the *to* before *me*, and the *on* before *last*, although these words are not there. *To*, and *on* are *no-e-tons.*

That is, these words are the words which the mind perceives without either *seeing*, or *hearing* them.

To, and *on* are *no-e-tons* of monos. In the following instance, "*it was*," is a *no-e-ton* of a sentence :

"John got what he wanted:"

[John got what *thing*] (*it was*) (*which* he wanted.)

Thing, and *which* are noetons of *monos*.

I. PLEOLOGY.

PLEOLOGY respects the principles on which a *mono*, and a *sentence* should be written in the *plenary* state.

PRINCIPLES.

1. Every mono should have all its *words*, and every sentence, all its monos, *expressed*, where the *implenary* state of either, would produce *ambiguity*, or mar the *euphony*.

Illustrations.

1. "Have we not power to lead about a wife as well as other apostles?"

The omission of the word, *wife*, would produce much *ambiguity*, and very much mar the euphony of the sentence:

Have we not power to lead about a —— as well as other apostles?

Still the omission of the words after the word, *apostles*, improves the euphony of the sentence without producing any ambiguity:

Have we not power to lead about a wife as well as other apostles *have power to lead about a wife?*

In the following, the words that bear the same relation which the word, *wife*, bears in the preceding sentence, are omitted with great propriety:

"Mine answer to them that examine me, is this:
Have we not power to eat , and drink ; ?"

But this sentence is implenary to a much greater extent than that which is produced by the omission of the words that would express what we have power to eat, and drink; as, *bread, meat, wine, water*, &c. This may be seen from the following:

" Have we not power to eat ,) (and , , , ,
, drink , ?)

Plenary : Have we not power to eat *food*, and *have we
not power to* drink *drink ?*

3. " By grace are ye saved through faith: and that not
of yourselves, it is the gift of God."

The implenary state of this sentence produces so much
ambiguity that even commentators have not been able to
agree among themselves respecting its true import :

(By grace) [are ye saved] (, ,) (through
faith;) (and that , , not) (of yourselves) (,
it is the gift) (of God.)

As the sentence now stands, men are saved directly *by
grace*, and directly *by faith*. But how can a man be saved
by *both ?* That man who was killed with a *sword*, never
was killed with an *axe !* Some mono is understood after
the pleocorm.

The second ambiguity in this sentence, arises from the
ellipses after *that*. "And *that* "—And that *what ?* And
that *grace* is not of yourselves—or and that *faith* is not
of yourselves ? Or is it neither ? What is the *genuine,
theological, no-e-ton* after *that ?* If *grace* is the legitimate
no-e-ton, *that* is properly used, for *that* refers to the *first*
thing mentioned. But, if *faith* is the *true no-e-ton, that*
should give place to *this*, for *this* refers to the *last* thing
mentioned. It appears to me, however, that *salvation*
may be the *true theological* no-e-ton : if so, *that* is used
with marked propriety :

[Ye are saved] (by grace) (*which cometh*) (through faith;)
(and that *salvation* is not of yourselves ;) (*for* it is the
gift) (of God.) (*See* PART III., p. 30.)

In the following, the omission of the *demi-mono*, "*to
see*," produces no ambiguity, but it mars the euphony :

" But these were more noble than those of Thessalonica,
searching the scriptures daily , , whether these
things were so."

10*

II. LEIPOLOGY

RESPECTS the principles on which *monos*, and *sentences* should be left in the implenary state.

General Principle.

Every mono, and every sentence, should be left in the *implenary* state when this state neither produces ambiguity, nor mars the euphony.

EXAMPLES OF IMPLENARY MONOS.

1. [He drank water] (,   last evening.)
2. [Give   ,   (,   me) some water.]
3. [He rode] (to town) (,   last week.)
4. [Henry eat] (with his brother) (,   yesterday.)

Let the pupil supply the no-e-tons in the above cases. That is, let him supply those words which he finds through his judgment only.

EXAMPLES OF IMPLENARY SENTENCES.

1. " I have some recollection of my father's being (,   ,   ) (,   a judge.")
2. " John had an opportunity (of viewing the scene) (for   ,   ) (,   ) (above an hour.")
3. [This book has been compiled] (with a special reference) (to the public reading schools) (of this city.)

[It is the result] (of an attempt to supply the want) (which has long been a subject) (of complaint) (among those) (whom the citizens (of Boston) have charged) (with the general superintendence) (of their public schools;) (as well as   ,   ,   ,   ,   ,   ) (,   ) (with those) (who are appointed) (to the immediate instruction) (of them.)

4. (By grace) [are ye saved] (,   ,   ) (through faith.)

Let the pupil supply the *no-e-ton monos*, in the above sentences. He may also supply the no-e-ton *words* in the implenary monos.

That, and that only, is a no-e-ton which is **a** *legitimate*

member of the mono, or of the sentence. There is much danger of the pupil's introducing *illegitimate* no-e-tons, for much attention is necessary for him to find the legitimate ones. Before the word, *hand*, in the following sentence, the old school grammarians, who are governed by the Latin, and Greek rules, supply *as to*, *he*, and *being :*

(And he came forth] (,   ,   bound) (,   , hand,) (and   ,   ,   ,) (,   , foot.")

As follows : [He came forth,] (*he being* bound) (*as to* his hand, and he *being* bound) (*as to* his foot.)

"*Being*," and "*as to*" are *illegitimate, spurious, no-e-tons :* these are not the words which the mind perceives through the *sense* of the sentence, but through a common *Latin* rule which has no application in this case. "*Being*," and "*as to*" change the *sense* of the proposition. "*Being*" indicates that his *being bound* was the *cause* of his coming forth ; and "*as to*" carries the idea of *concerning!* He was bound hand and foot, therefore he came forth !

A little reflection will show that the *legitimate no-e-tons* are "*while he was*," and "*at*."

[He came forth *while*] (*he was* bound) *at* the hand ; (and he came forth *while*) (*he was* bound) (*at* the foot.)

If the word, or mono, which is supplied, does not give the *exact* sense, the word, and mono are *spurious* no-e-tons.

"He was bound *as to* his hand, and foot."

"*As to*" changes the idea of *place* into that of *concerning*. "*Concerning*," the only idea expressed by "*as to*," does not respect *place*, but the act of the mind ; as, "We have not been able to learn anything *as to* the number killed and wounded."

In the above instance, the idea is not that of mental concernment, but that of *place :* not, however, the place of the mind, but the place of the *grave-clothes*. And he that was dead came forth, bound, hand, and foot, with grave-clothes.

And.

1. *And* may give a *pleocorm*, and a *poeclad ;* but it can *never* give a *ne*-poeclad ; as, [" *And* they had then a notable prisoner,] (called Barabbas.")

2. When *and* is the *first* word in a full, a complete period, it gives the *pleocorm*—but if *and* is not the first word in the sentence, it gives a *poeclad ;* as, [The chief priests took the silver pieces,] (*and* said.)

3. When the same predicate belongs to *both* persons, or things, the poeclad which *and* gives should be left in the *implenary* state ; as, [" Paul (*and* Silas   ,   ,   ) sang praises] (to God.")

The predicate is *" sang praises to God."*   And, as this predicate belongs to both *Paul* and *Silas,* the poeclad given by *and,* should be implenary.   If, however, the same predicate does not belong to both, the poeclad given by *and,* should not be implenary ; as, ["Jesus stood] (before the governor ;) (and *the governor asked him.*")

What is here said, predicated, of *Jesus,* is not predicated of the *governor.*   It is predicated of Jesus that he stood before the governor.   But it is predicated of the *governor* that he *asked Jesus a question.*

4. When *different* things are predicated of the same person, the poeclad given by *and,* should generally be left in the implenary state ; as, [And he cast down the silver pieces,] (*and*   ,   departed,) (*and*   ,   went,) (*and*   ,   hanged himself.)

5. When *and* falls before *of, in, with,* or any other member of the *second* class of monodones, the poeclad given by *and,* should be left in the implenary state ; as, [I heard] *of John,* (*and*   ,   ,   ) (of Joseph.)

REMARK.—The member of the *second* class, before which *and* falls, is often understood ; as, I heard of John, (*and*   ,   ,   ) (,   Joseph,)   " Are ye come out as against a thief, with swords, (and   ,   ,   ,   ,   ) (,   staves ?")

REMARKS.

Perhaps the common aphorism, *" what is everybody's business is nobody's,"* is as strikingly exemplified in the general neglect with which the language of any nation is treated, as in anything in which men have a community of interest.   The abuses which a language suffers, are rarely corrected : they are permitted to continue till that ear on which they at first grate, loses its power to distinguish between harmony and discord.   And, as what is

right in *sound*, is just in grammar, the true *genius* of the language, is often disregarded even by the best scholars. The English language might be much improved : and, was it not that what is the business of everybody, is that of nobody, we might hope for important simplifications in our vernacular tongue. As it is, little, or nothing can be expected but a continuation of such changes as deform our language by a total disregard to its grammatical principles. It is not my intention to mention the numerous instances which these remarks embrace. It becomes necessary, however, to introduce one in which we depend, not upon the *language* employed, but upon the *nature* of the subject on which we speak, for what we wish to express. For instance: " John, and James are *good boys*."

It is here said that John are good *boys*, and that James are good *boys !* The writer, however, depends upon his readers to correct this error in the expression, from the *nature* of the subject itself. That this is bad English, may be proved from supplying the ellipsis which even all the old school grammarians admit: John *are* good *boys ;* and James *are* good *boys*.

Again. " John, and James write letters."

By rendering these monos plenary, it will be seen that the sentence is not English :

John *write* letters ; and James *write* letters.

Nothing is more obvious than that *write* can have no *syntax* relation with " *John*." We do not say John *write*, but John *writes*.

Can it be replied that it is not pretended that *write* has a *syntax* relation with *John ?* Why, *John* is said to be in the nominative case to *write*, and *write* is said to be a verb of the *plural* number, agreeing in *number* with the nominative, *John !* But, as *write* is of the *plural*, and *John*, of the *singular*, how is it possible for *write* to agree in *number* with *John ?* Can W. agree in *opinion* with J. when W.'s opinion is entirely different from J.'s ?

It may be replied, however, that *write* agrees with *John* and *brother*, in number. If *write* agrees with *John* and *brother* too, it certainly agrees with *John*. Yet, how, yea, how can *write*, which is *plural*, agree in *num-*

ber with *John,* which is *singular?* How can two men agree in *opinion* about the value of a certain house, when one of the two thinks it worth $8,000, and the other, $4,000 only?

With a view to an impartial investigation of this subject, it will be necessary to settle, in the first place, whether there are *ellipses* in those constructions in which *and* falls between two corms~ or nouns, of the *singular* number. And, as a preliminary step in the decision of this point, it may be well to see whether there are ellipses where *and* falls between corms of the *plural* number:

1. " *Girls,* and *boys* are human beings."
2. " *Girls,* and *boys* were present."
3. " *Girls,* and *boys* write copies."
4. " *Girls,* and *boys* have books.,"

Must not every grammarian admit that the following is the true rendering of these sentences?

1. " Girls are human beings ; and boys" *are human beings.*
2. " Girls were present ; and boys" *were present.*
3. " Girls write copies ; and boys" *write copies.*
4. "Girls have books; and boys" *have books.*

Now, as it must be allowed that this rendering is consistent with the very genius of the doctrine of *ellipsis* in *English* sentences, how can it be said that the following sentences have no ellipses?

1. A girl, and a boy *are* human beings.
2. A girl, and a boy *were* present.
3. A girl, and a boy *write* copies.
4. A girl, and a boy *have* books.

But, say the old school grammarians, as the allowing of *ellipses* in these sentences, produces a gross incongruity in one instance, between the *language,* and the *sense,* and a gross violation of the first rule in our common grammars in the others, no ellipsis can be allowed. If an ellipsis is allowed in the first instance, the writer will be made to say that *one* girl is two, or more human *beings !* This, however, is the case, whether the *ellipses* are allowed or not:

1. " A girl, and a boy are *human beings.*"

1. What is the predicate of this sentence ? That is, what is the thing, or fact, which is affirmed ? The predicate is, " *human beings.*"

2. Of what, or of whom, is this the predicate ? In other words, to what, or to whom, is the fact of being " *human beings,*" ascribed ? If I say, " John is a *thief,*" it is predicated, or said, of John, that he is *a thief.*

And, if I say, " John is thirty *thieves,*" it is predicated of John, that he is *thirty thieves.*

1. Is anything said, or predicated, of a girl, in the following sentence ?

" A *girl,* and a boy are *human beings.*"

2. Is there anything said, or predicated, of a boy, in the following sentence ?

"A girl, and a boy are *human beings.*"

What is this predicate ? *are* " *human beings.*" A girl, yes, *one* girl, then, is said to be *human beings*, even without allowing any *ellipsis !*

It may be replied, however, that nothing is predicated of the *girl separately* from the *boy*, and nothing, of the *boy,* separately from the *girl.* In answer, it may be said that, if nothing is predicated of these two persons *separately*, there is *nothing* at all predicated of them. I challenge all the learning which is in the *heads* and *books* of men, to show that, a sentence comprising but one verb, whether that verb is simple, or compound, can predicate anything of *two* things, unless these two things are embraced in *one*, and the *same* noun, or corm ! For instance, The *pens* are good, *We* are *pupils.*

It is a truth which is worthy of the admiration of the philologist, that the verb which affirms of *John*, cannot affirm of *James* unless both individuals are embraced in one, and the same corm, or noun ! If these individuals are mentioned in *different words*, whatever is said, predicated, of them, must be said, must be predicated, in *different monos;* as, " John, and James are sick."

That is, John is sick; and James *is sick.*

" John, and James are sick."

Something is here affirmed of John; and something is affirmed of James. *Are*, however, makes but *one* affirmation ! Here are two persons, *John* and James : and, that

something may be affirmed of both, there must be *two* affirmations! *Are* makes but *one* affirmation—and this one affirmation concerns *John* only. Hence, if there is not an *are* understood, nothing whatever is said of James!

　1. [" Girls, (and boys　,　,　,) are human beings."]
　2. [" A girl, and a boy are human beings."]

The objection which the old school grammarian offers to allowing *ellipses* in the second sentence, is founded upon the incongruity of making *one* being *two beings.* I have shown, however, that this incongruity *does not* spring from allowing the *ellipsis :* I have proved that this incongruity, this want of *sense*, exists even when the sentence is considered a *plenary* paragraph! But an ellipsis does not depend upon the *sense* of a sentence : an *ellipsis* depends upon the *syntax genius* of the sentence. In the two following sentences, the sense is the *same ;* yet, in the first, there is an *ellipsis ;* in the second, none :

　1. [" I gave (　,　John) an apple."]
　2. [" I gave an apple] (*to* John.")

What, is a *numeral difference* to decide upon cases of ellipses ? Impossible. If a difference in *number* could exert any influence over cases of ellipses, the mono which *than* gives, might be plenary, or implenary, according to the *number* of the corm :

　1. " John is taller (than *we*　,　.")
　2. " John is taller (than *I*.")

This incongruity of which the old school grammarians complain, must exist as long as our language remains *incompetent* to *express distinctly*, what it now leaves to the *nature* of the subject to decide :

　1. " Six, and six are twelve."
　2. " The *names* of the men, killed, were *Johnson, Stephenson, Jones,* and *Nathans.*"
　3. " The *names* of the two prisoners, were *Janeway,* and *Lewis.*"

　1. In the first, it is affirmed that, *six* is *twelve !*
　2. In the second, it is affirmed that, the *names* are *Johnson !* If, then, the *expressed* idea is to be regarded, the word, *Johnson,* is more than *one name !*

Nor is this all ; for it is also affirmed, and that too with an exactness which excludes ambiguity, that *all* the men who were killed, were named *Johnson!* " The *names* of the men, killed, were *Johnson !* "

Nor indeed is *this* all ; for, strange as it may appear, this very sentence affirms, *absolutely,* that *all* the men were named *Stephenson*, that they were *all* named *Jones*, and that they were *all* named *Nathans !*

This confusion is not the offspring of any *ellipsis :* it is the effect of an obvious incompetency in the language to *express* the just ideas in the case.

To remove this incompetency, some means must be contrived for making two *singular* corms precisely synonymous in *syntax*, with *one plural* one. Until this is done, this constant *catachresis*, this *desperate abuse* of language, must continue.*

Will it be said that this contrivance is found in *and*? Does *and* make two *singular* corms synonymous in *syntax*, with *one plural* one ? How, in what way ? By indicating that the things mentioned by the two *singular* corms, are to be taken *together ;* as, John, *and* his brother, *are* coming.

The word, *and,* say the old school grammarians, indicates that *John* is to be taken, not alone, but with his *brother ;* and that the brother is to be taken, not alone, but with John. What, then, is the difference between *and,* and *with ?*

1. " John, *and* his brother *are* coming."
2. " John *with* his brother, *is* coming."

Does not *with* indicate that *John* and the *brother* are to be taken *together ?* Why, then, do we not say—John with his brother, *are* coming ! (Not *is !*) What now becomes of the doctrine upon which the verb is made *plural* when *and* occurs between two *singular* corms ? If the

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* A catachresis is a gross impropriety in speech. It is called by distinguished rhetoricians, a *desperate abuse* of words. It is the expressing of one idea by the name of another, which is incompatible with, and often contrary to it. "It is," *says a distinguished writer,* "when the speech is *hard, strange,* and *unwonted.*"

These instances are grossly contrary to the general usage of our language in similar cases. (*Cata,* against, and *chresis,* use.)

doctrine, that the *verb*, the *gnomaclade*, should be *plural*, when the individuals denoted by *singular* corms, are taken, not separately, but *together*, is sound, then indeed the following are *correct English* sentences :

1. John with his sister *were* at church !
2. John *were* at church with his sister !
3. John with his mother *are* ill with a cold ! (not *is.*)
4. A book with a pen *have* fallen !
5. A watch with its chain *have* been lost ! (not *has.*)
6. A horse with his saddle *have* been found ! (not *has.*)
7. The horse with his saddle *were* injured ! (not *was.*)

Now, it is the very province of *with* to unite one thing to another, and thereby to compel the reader to take them *together*. Yet, even under this connection, two *singular* corms are not the *syntax* synonyme of one *plural* one. (*Syn-o-nim.*) How, then, can it be *pretended* that under that species of connection, which *and* indicates, two *singular* corms exert the same *syntax* influence over the verb, or gnomaclade which one *plural* corm exerts ? *With* does bind one thing to another ; as, a house *with* an iron roof. But *and* never, never, connects one *thing* with another thing, nor one *word* with another word. *And* signifies the subjunction, the addition, of an entire proposition, of an entire cordiction, to some proposition, to some cordiction, of superior rank, in the sentence, or paragraph ; as,

" John, and his wife have six children."

This is an instance of gross *catachresis*. It is here affirmed that John has six children, and that his wife has six children. And, was it not that what belongs to the husband, belongs also to the wife, and vice versa, this paragraph would give these parents *twelve* children instead of six !

" John, and his wife have six children."

That is, John *have* six children, and his wife *have* six children.

The catachresis, this *desperate abuse* of *have*, still remains. Hence I deem it of some importance to subjoin a few observations upon this particular point :

It is contended that *and* actually connects two single individuals, and thus constitutes plurality; as, " He came forth, bound hand *and* foot."

" *And*," here, say the old school grammarians, connects *hand* and *foot*, and thus makes them *plural !*

This is a curious doctrine indeed. What! is it necessary to connect the hand with the foot to make them *two ?* Do not these limbs amount to two without being tied together ?

These limbs, however, were *not* connected. Examine the sentence :

" And he came forth, bound *hand*, and *foot* with grave-clothes."

Will it be pretended that the foot was bound to the hand, or the *hand* to the *foot ?* No.

What, then, does *and* connect ? Does *and* connect the mere words, *hand* and *foot ?* There is no connection, not *one particle*, between these two words. Take the following :

" *Salt*, and *meat* are very scarce."

Is there any connection between the words, *salt* and *meat ?* None whatever. If *and* connects these words, there must be a connection between them. But there is no connection between them : hence *and* does *not* connect them. If, however, we remove *and*, the removal will produce a connection between these very words :

Salt meat is very scarce.

And, then, does not *connect* words : it *separates* them.

To arrive at a just conclusion upon this subject, it will be necessary to settle a preliminary question : What does *and* mean ? " *And* " is the sign of *addition*, the sign that something which follows *and*, is to be added to something which precedes *and ;* as,

      1. " I, *and* he are sick."
      2. " I, *and* thou are well."

Now, is the word, *he*, added to the word, *I*, or is the real person denoted by the word, *he*, added to the real person denoted by the word, *I ?*

Neither is *word* added to *word*, nor *person* to *person ;* but *affirmation* to *affirmation*. In other words, *proposition* to *proposition*.

" The saddle, *and* horse were injured."

The old school grammarians parse *and* as a *conjunction*, connecting *horse*, and *saddle*. The very import of *and* stands directly opposed to this disposition of the word. This conjunction, or *monoclade*, means *add*. It is equal in *import*, to the verb, *add*. The reader, or hearer, then, understands from *and*, that he is to *add* something. Now, there can be nothing added where there is not something already presented to which an addition may be made. In the preceding sentence, the saddle is mentioned first—the saddle being introduced, the word, *and*, is employed as a sign of some addition. And the question is, what is it which is to be added ? Is the *real horse* to be added to the *real saddle ?* If so, we should find, not the saddle put upon the horse, but the *horse* upon the saddle ! This theory works so ill in practice, that I believe even **Mr.** Murray himself would disown it ! Let us, now, inquire whether it is the *word*, horse, which is to be added to the *word*, saddle. Upon this principle, the thing injured was not the saddle, but the *word*, saddle !

" The *saddle*, and *horse* were injured."

But, why add the *word*, horse, to the *word*, saddle ?

" Why, that the *noun*, horse, may meet with the same fate which the *word*, saddle, suffers." !

This would be plausible logic if the *word*, saddle, was injured—but as not one *hair* of the *noun, saddle,* is injured, I do not see the propriety of binding by means of this verbal girth, *and*, the *noun*, horse, to the *noun*, saddle, in order to procure some injury to the *noun*, horse ! What, connect the *signs* in order to affect the things signified ! This sort of philosophy would imprison the *portrait* to punish the *criminal* whom it represents ! No, no—let us reject this chaff, and resort to the *kernel*.

" The saddle, *and* horse were injured."

That is, the saddle was injured ; *and* the horse was injured. In other words, the saddle was injured, *add* that the horse was also injured. The author of the sentence first asserts in a *plenary* mono, that the saddle was injured. Having done this in a plenary mono, he says, *add* to the fact that the saddle was injured, the fact that the horse was also injured. The mono which *and* intro-

duces, is that which follows *and*, as may be seen by rendering both monos full :

[The saddle was injured ;] *and* (the horse was injured.)

And, then, is a *mono*clade, and is used to introduce an additional mono into the sentence.

But I may be told that the introduction of this *new* mono, produces an error in the *number* of the gnomaclade, *were*.

To this I reply that the introduction of this new mono, demonstrates that the gnomaclade, or verb, should be in the *singular*, in all similar constructions :

  1. I, and he *are*.
  2. I, and thou *are*.

The use of *are*, for *is*, in the first, and *are* for *art*, in the second, sentence, is opposed to propriety in speech, and to solution in grammar. *Are* never can be made to have any *syntax* relation with *he*—he *are !* Nor can *are* hold any *syntax* relation with *thou*—thou *are !*

It is pretended, however, that *I*, and *he*, *are* united by *and*. Be it so, though it is *not* so. Now, if these two pronouns are united, they have become *one—singular*. Can the plural number be formed by putting two words into *one ?*

It matters not in what way *I* and *he are* united, since no union can render either one, or both *plural*. Will that union which may be produced between two chairs, by placing a string about a round of one, and then about a round of the other, produce *plurality ?* Is there not plurality as much before the application of the string, as after ? There are two chairs before the string is applied, and there are two after. The use of this string does not make the two *single* seats into one *plural* one ! To make a chair *plural*, there must be as many as *two seats* in the same *frame-work*. The plural noun is one frame-work, not two ; as, *books*, *pens !*

Now, " *book*," and " *pen*," cannot be considered plural simply because they happen to be used in the same sentence : these words cannot be put together in such a way as will constitute plurality. Nor can the real *pen*, and the real *book* be expressed in *two* words in such a manner as will

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constitute *plurality* in *grammar*. For so long as these things are denoted by two distinct words, they are taken *separately*, both by the mind, and by the corms, the means employed to denote them; as, *book*, and *pen*. But plurality in grammar is found where two, or more things are seized at the same time, and by the same word; as, *books*.

When two, or more things are denoted separately, there is no plurality; as, " *I*, and *he* are, *I*, and *thou* are."

Here the individuals are denoted *separately*, hence, while, there appears, from a slight glance, to be but one affirmation in a sentence, there are in truth *two*. One is made by expressed words, the other by *implied* ones :—

[I, (and he ,) are,] [I, (and thou ,) are.]

Now, by rendering these monos plenary, we shall convince all of the gross error which we trust the world will gradually, and gladly correct :

1. [I *are*,] (and he *are*.)
2. [I *are*,] (and thou *are*.)

Corrected :

1. [I *am*,] (and he *is*.)
2. [I *am*,] (and thou *art*.)

But the monos of course should be left in their implenary state; as,

1. I, and he *is*.
2. I, and thou *art*.

Improper :

1. I, and he *write*.
2. He, and thou *write*.

Proper :

1. I, and he *writes*.
2. He, and thou *writest*.

Rendered plenary :

1. I *write*, and he *writes*.
2. He *writes*, and thou *writest*.

  1. I, and he *write*.
  2. He, and thou *write*.

By rendering these monos plenary, it is seen that they are actually bad English:

  1. I write, and he *write !*
  2. He *write*, and thou *write !*

In instances in which *or* occurs, the *gnomaclade*, or verb, is properly used: (*no-ma-clade.*)
I, or he *is*. He, or thou *art*.

Rendered plenary : I *am ;* or he is, He is; or thou *art*.

In order to show the extent to which syntactical resolution is crippled by this total obliquity from the true genius of our language, I will parse these pronouns and verbs:

    " I, and he are."

1. I, a pronoun, first person singular, and in the nominative case. But, to what verb? No one knows—every grammarian is *mute !* Can *I* be nominative to *are !* Is I *are* English?

2. He, a pronoun, third person, singular, and in the nominative case to *are !* He *are !* He *are* sick! This, if possible, is worse than Mr. Murray's " thirteenth, and fourteenth *editions !* " Thirteenth *apples !*

Directions.—In *monoizing*, the pupil should turn all these cases into *correct* English. This will teach him the true construction. But, for the present, at least, he should be taught to speak, and write, not according to *truth*, but according to *custom*.

  Let the pupil monoize the following sentences .

1. " I, and they are well."
2. " They, and I were there."
3. " He, and thou have been ill."
4. " I, thou, and she were walking."
5. [I had a conversation] (with John ;) (and   ,   ,   ,   ) (,   his brother.)
6. " There was a difficulty (between John,) (and) (his brother.")

That is, there was a difficulty (between John,) (and *there was a difficulty*) (*between* his brother.)

That this manner of analyzing this sentence, will appear to the old school grammarians, contrary to the genius of our language, and to common sense, also, is beyond all doubt. In what way, they will inquire, could there have been a difficulty between *one person !* "There was a difficulty *between John,* and *there was a difficulty between* his brother."

This analysis, say they, makes *two* difficulties out of one ! How so ? This method of exegesis, does not make two difficulties ; it does nothing more than speak of one difficulty *twice.* John, and his brother had a difficulty ; and the above presentation of monos, first speaks of this one difficulty in relation to John, and secondly, in relation to his brother. And did not this one difficulty pertain to both ? Where, then, is the impropriety of speaking of it in relation to *both ?* That there is an *apparent* incongruity, arising from the use of *between* with a corm, or noun, of the *singular* numeration, is obvious. But this incongruity is not chargeable upon the *rendering* of the sentence *plenary !* This incongruity springs up the moment the sentence is presented even in its *implenary* state.

"There was a difficulty *between* John, and *between* his brother."

This incongruity must be charged to the *imperfection* of our language. This is one of the numerous instances in which the subject itself corrects the *language* employed upon it. The following is another case of this kind :

7. " He, *together* with his father, went to Boston."

A very little examination will show that there is the same incongruity between the number of *he,* and the meaning of *together,* which is produced in conjecting *between* to *John.*

Monoized : [He *together* went] (to Boston) (with his brother.)

Now, say the old school grammarians, it is good sense, and correct English, to say : *they* went *together,* And, *there* was a difficulty between *them.*

But, it is neither good sense, nor correct English, to say, John went *together*, and his brother went *together*. " There was a difficulty between *John ;* and there was a difficulty *between* his brother."

There are instances in which the true import of the language used, must be derived from the *context* of the sentence, from the nature of the case itself. It is first said, that John went *together :* after, it is expressly said that his brother accompanied him. " *Together*" requires as many as *two :* this sentence gives as many as *two*. But, says the objector, " it does not give two in the *same mono*." It is not necessary that both should be included in the same mono : *together* is satisfied with a plurality even though that plurality may be made out by the joint contribution of different monos."

In the following, there is the same species of incongruity of which the objector complains in the preceding :

[Every man went off] (but John.)

The pleocorm affirms that *every* man went away : not *one* remained behind.

The nepoeclad, however, corrects the false impression which the pleocorm, when taken alone, is calculated to give. True, the reader must wait for this correction till he arrives at the nepoeclad.

Again. " We, then, as workers together with you, beseech you also, that ye receive not the grace of God *in vain*."

Now, will that method of analysis, which takes, " *ye receive not the grace*," by itself, as one mono, subject the grammarian to the charge of injustice to Paul ? Or, can the grammarian be charged with impropriety of solution because this one mono when taken by itself, makes Paul beseech the Corinthians *not* to receive the *grace*. This apparent injustice, and the *inaccuracy* arising from it, is entirely removed by the conjective reading of the mono, " *in vain*."

Again. [" I can do all things] through Christ strengthening me."

Now, if Paul is to be judged from the *pleocorm* of his sentence, *alone*, he must be considered a very *presumptu-*

ous man. But, if the reader will wait till he shall have arrived at the *clads*, Paul will be found not *arogant*, but *modest*.

So in the following, the mind must wait till the *apparent* incongruity is destroyed by the information afforded by those monos which are indeed intended to remove the incongruity that one mono by itself often produces:

1. " John, and his brother went together."
2. " There was a difficulty between John, and his brother."

1. [John went together;] (and his brother went *together*.)
2. [There was a difficulty] (between John,) (and *there was a difficulty*) (*between* his brother.)

[John went (to Boston,) together] (with his brother.) [John went *together*.]

LESSON XI.

And so.

1. What is said of *and so?*
2. What is *so*, in *so on?*
3. *So* as a monodone is used much in the sense of what?
4. Is *so* a monodone when it signifies mode, or state?
5. What is *so* when it signifies the action itself?
6. Does *so* ever signify degree?

As.

7. What example illustrates the first comment on *as?*
8. What is the second comment on *as?*
9. What instances are given in illustration of the third, and fourth comment?
10. Can you supply the no-e-tons in the example which illustrates the fifth comment on *as?*
11. In some cases where *as* signifies manner it may give what?

12. In what way are the poeclads "*as appears*," "*as follows*," rendered plenary?

13. What does *as* give when it comes before *yet*, and *seems* to imply, "*up to this time?*"

14. Have you examined the ninth comment on *as?*

15. What does the word, *it*, represent, as used under this comment?

16. Have you given close attention to the tenth comment on *as?*

As-touching.

17. Is *as-touching* ever a monodone?

18. What does *as-touching* mean?

19. Can you give the substance of the remarks under the comment upon *as-touching?*

20. When may *two* words be taken as *one* part of speech?

21. Are "*accurately*," and "*with accuracy*," synonymous in meaning? Are they synonymous in *syntax* also?

As-for.

22. What is said of *as-for?* What example is given to illustrate the monodone character of *as-for?*

23. Are *as*, and *for* taken as one part of speech in the following instance?

"Run, *as for* your life, Charles."

That is, run as *you would run* for your life.

24. Is *as* a monodone when it comes before *if*, or *though?*

25. Is *as* a monodone where it is a *corm?*

26. When may *as* be taken as a corm?

27. Have you examined what is said upon *as*, as used for *which?*

28. The negative poeclad given by *as*, is often what?

29. What is said of *even* after the fourteenth comment upon *as?*

30. When the superior mono is an implenary poeclad, *as* may give what?

31. Is *as* ever found before the demi-mono?

32. Can *as* properly come before the demi-mono?

33. Why cannot *as* come before the demi-mono?

34. What word *should* be used?

35. When *that* is used, is the construction so changed that the demi-mono is destroyed?

As-well-as.

36. In what state are the poeclads which *as-well-as* gives?

37. Why is it not necessary to supply *inferior* monos?

38. Does *as-well-as* ever give a *nepoeclad?*

39. What is *as-well-as* in the first of the following sentences?

1. " John, *as-well-as* his brother, writes letters."

2. " John wrote letters as well *as* his brother."

THE TEXT.

And-so.

1. The poeclad which *and so* gives, is generally plenary; as, John told me to go, *and so* I went, You called us, (*and so* we have come.)

2. *So* in " *so on,*" is not a monodone, but a clonoclade; as, We saw apples, peaches, plums, and *so* on.

That is, (and *we saw other things*) (*which run* so on.)

So on, or *on so* signifies that the other things run on in the same species, or kind, hence they belong to the same class with *apples,* &c.

So.

1. *So,* as a monodone, is used much in the sense of *therefore,* and generally gives a *plenary* poeclad; as, It rained very fast, (*so* I remained) at home.

2. When *so* signifies mode, or state, it is not a monodone, but a clonoclade; as, John reads well, *so* does his brother, Henry is sick, *so* am I.

3. *So* is not a monodone where it signifies the action itself, but a corm; as, John told me to read, and I did *so.* That is, I did *it,* did this act.

4. *So* is not a monodone where it signifies degree, but a clonoclade; as, It is *so* cold that I must have more fire.

. *As.*

1. The poeclad which is given by *as*, in a comparison of equality, should be left in the implenary state where the plenary would mar the euphony; as, John writes as well *as* his brother,　　　,　　.

The first *as* is not a *monodone*, but a *clonoclade*, an adverb, belonging to *well*.

2. The poeclad which is given by *as*, in a comparison of equality, *may* be rendered plenary where there is no *action ;* as, John is as *tall as James* is, Henry is as good *as* his brother *is.*

Still, the implenary state is something better; as, Henry is as tall *as* his brother　　　,　　.

3. When *as* is used in the sense of "*because*," or "*for this reason*," the poeclads which it gives, should generally be in the plenary state; as, ("*As* I could not go) [I sent my brother,"] [I could not aid him] (*as* I had not the means.)

4. The poeclads which *as* gives in sentences like the following, should be plenary:

"As (with the people) so with the priest."

It should be: [It is] (with the people) (as *it is*) (with the priest.)

REMARK.

When *as* introduces a poeclad to render "*as long*," or any similar phrase, *definite*, the poeclad should be plenary; as,

["The heir, as *long* (as he is a child,) *differeth*] nothing from a servant."

REMARK.

When *as* means *time*, it is not a monodone; as,

[*As* (John returned) he took a seat.]

When, as, while, then, before, after, where, there, here, as long, until, &c., never belong to that mono which acts as a commentary upon them; as,

[*When* (the clock struck ten,) I went] (to church.)

" *When*," in itself, is *indefinite*. Hence this word cannot tell at *what* time I went to church. But, as this word, *when*, is made *definite* by the mono, " *the clock struck ten*," it becomes abundantly competent to indicate the *exact* time of my going to church. The monos that make these words, which in themselves are extremely vague, competent to indicate an exact time, or place, are called the *qualifying* monos. " *The clock struck ten*," is the *qualifying* mono of " *when*," in the above case.

5. *As* is a corm where it seems to have the sense of *according to*, and is put for *which;* as, The men, women, and children were all lost, *as* appears from the following.

6. When *as* comes before *for*, where *for* denotes a purpose, an object, a motive, *as* gives an implenary poeclad ; as, They ran (*as* , ,) for their lives. (*As they would run.*)

7. When *as* has something of the sense of in the *same way*, or in the *same state*, the poeclads which it gives, are often implenary ; as, " But, (*as* , , then,) he that was born of the flesh, persecuted him that was born after the spirit, so it is now."

8. In some cases where *as* signifies *manner*, it may give an implenary poeclad ; as, "Are ye come out (*as* , , ,) against a thief ? "

That is, in the *manner* in which you would come out against a thief.

9. The poeclad which *as* gives in monos like the following, "*As appears, as follows*," &c., are rendered plenary by supplying *it*.

10. When as comes before *yet*, and *seems* to imply, " *up to this time*," it gives an implenary poeclad ; as, ("*As* , , , yet,) she has no name."

That is, ("As *the child yet is*) [she has no name."]

That is, *as* the child is *up to this* time ; for it is *yet*, not *as*, that means up to this time.

11. When *as* stands before a sentence, or a word, which is employed for illustrating a principle, a rule, or a definition, it gives an implenary poeclad :

A corm is a foundation word in the frame-work of a mono ; (as,   ,   ,   ,   ) (,   ,   ) (,   ,   ,   ) [" There was a *man*."]

(As *it is seen*) (in *man*) (*in the following* mono :) [There was a *man*.]

The word, *it*, represents "*foundation word*."

As *it* is seen. That is, as *foundation word* is seen in *man*.

12. *As* often gives *plenary* poeclads, like "*it were ;*" as, "And I saw, (as *it were*,) a sea of glass. [And I saw a sea] (of glass,) (*as it were*.)

The poeclad, "*as it were*" has the import of the nepoeclad, "*in appearance*." [And I saw a sea] (of glass) (*in appearance*.)

The natural construction is the following :

[And I saw *something*] (*which* appeared *as if* it *was* a sea) (of glass.)

In this construction, *as* is not a monodone, but a *clonoclade*, adverb, belonging to *appeared*.

13. When *as* comes before *touching*, *as-touching* is a monodone; as, "And, (*as touching* the dead,) that they rise, have ye not read," &c. "And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do (*as touching* these men.")

As touching has the sense of *concerning*, *respecting*. " Have ye not read *as touching* the dead."

That is, concerning the dead.

REMARKS.

Two words may be taken as one part of speech, where they are used in the exact sense of one other word, provided the substitution of the one word for the *two*, does not *change* the *frame-work* of the sentence. Where the substitution of the one for the *two*, gives a mono *more*, or a mono *less*, or changes a poeclad to a *nepoe*-clad, or vice versa, the two words cannot be taken as *one* part of speech. Hence, *with accuracy* cannot be taken as one part of

speech, although *accurately* may be substituted for *with accuracy*, without any change in the *sense*. For the substitution of *accuracy* for *with accuracy*, changes the frame-work of the sentence ; as, [John writes his copies] (*with accuracy.*)

The substitution of *accurately* would reduce the sentence to *one* mono ; as, [John writes his copies *accurately.*]

"*With accuracy*," and "*accurately*" are not *synonymous* in *syntax :* hence one cannot be *analyzed* like the other.

14. When *as* comes before *for*, *as-for* is a monodone ; as, ("*As-for* this fellow,) (he is actually unknown to me.")

That is, [I must say, (*as-for* this fellow) that] (he is actually unknown) (to me.)

That is, I must say *concerning*, or *respecting* this fellow.

15. When *as* comes before *if*, or *though*, it is not a monodone, but a clonoclade, an adverb, belonging to the gnomaclade, or verb, which comes before it ; as, [John appears *as*] (*if* he is sick.) [You appear as] (*though* you are ill.)

<center>REMARKS.</center>

I. *As* is not a monodone where it is a corm. *As* may be considered a corm when *same, such, much* or *many*, is found in the mono that is superior to the mono to which *as* belongs ; as, [Henry has *such* fruit] (*as* I like.)

Still, however, if all ellipses should be filled in this, and similar constructions, *as* could not be parsed as a corm ; as, [John has such fruit] (as *that fruit is*) (*which* I like.)

II. *As* is a corm where it is improperly used for *which;* as, [John said nothing] (*as* (I know) of.)

[John said nothing] (*of which*) (I know *anything*.)

16. The *negative* poeclad given by *as*, is often plenary ; as, [" They are not of the world even] (*as* I am *not*) of the world."

Even is a clonoclade, belonging to *are*. They are not of the world in the *same manner* in which I am.

16. In general, the *ne*-poeclads given by *as*, should be plenary; as, "John came (*as* a prophet.") "We then (*as* workers,) together with you, beseech you that ye receive not the grace of God in vain."

17. When the *superior* mono is an *implenary poe*-clad, *as* may give an implenary *ne*-poeclad; as, "Wherefore ye had notice beforehand, that the same might be ready (*as* a matter) of bounty, and not (*as* , ,) of covetousness."

"*As*" is not unfrequently found before the *demi-mono*; as, The heat was so intense *as* to render travelling almost impossible. This is a very improper application of *as*: the word which the nature of the proposition requires, is "*that*." The heat was so intense *that* travelling was almost impossible.

"*The heat was so intense*," expresses the cause, and the effect is that travelling became almost intolerable. But *as* is never employed to indicate an *effect*. For instance: "It rained so fast *as* I could not attend," is not English. And the reason is that, *as* is never used properly when it is put before that mono, or demi-mono, which expresses a *consequence*, an *effect*. Corrected: It rained so fast *that* I could not attend.

That is, it rained so fast, *the consequence was that* I could not attend.

N. B. *A mono*-clade, (conjunction) *never* belongs to the *demi-mono*.

As-well-as.

1. The poeclads which *as well as* gives, are generally in the implenary state; as, John, (*as well as* James , ,) went. "Have we not power to lead about a sister (*as well as* other apostles , , ?") "Paul (*as well as* Silas , ,) sang praises to God." Paul sang praises to God (*as well as* Silas , , .)

REMARK.

It is not necessary to supply the *no-e-ton*, "*to God*." Those *no-e-tons* which are *superior monos*, must be supplied; for they are absolutely necessary to sustain the *inferior* monos which are *expressed*. No *inferior* mono can

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be conjected to its superior mono unless its superior is introduced. Hence, when the superior mono is a *no-e-ton*, it must be supplied. *Superior* monos are never *conjected*.

2. When there is but one thing, or but one assemblage of things, the name of the thing, or of the assemblage of things, should be omitted in the poeclad given by *as well as ;* as, John works (*as well as* , plays.) Henry is good (*as well as* , rich. These books are mine (*as well as* , , yours.)

REMARKS.

1. "*As well as*" never gives a nepoeclad; nor does it ever give a *pleocorm*.

2. In the first of the following sentences, *as well as* is a monodone ;—in the second, the last *as* only, is a monodone :

1. John, *as well as* his brother, wrote letters.

2. John wrote letters as well *as* his brother.

In the first, *and* can be substituted for *as well as*, in the second, it cannot. In the second, *as well* means *so accurately*.

As-also.

1. When *as also* is used as a monodone, the poeclad which it gives, must be implenary; as, John (*as also* his brother , ,) was there.

REMARK.—*As also* should never be used.

LESSON XII.

But.

1. CAN *but* give an implenary pleocorm?

2. In general the pleocorms given by *but*, should have both what?

3. Can *but* give a pleocorm which has no word expressed, except *but*?

4. Can you give an instance in which *but* is the only expressed word in the pleocorm?

5. What should be expressed when *but* gives a poeclad which is not a repetition of the *pleocorm*, or of a superior *poeclad*?

6. What should be expressed when the poeclad, given by *but*, is in the main, a repetition of the pleocorm, or of a poeclad?

7. What is said of *climbeth*, and *entereth*?

8. When is *but* itself omitted?

9. When the *nature* of the case gives the exact event, should the word which would *express* the event, be omitted, or not?

10. Have you given close attention to the sixth comment upon *but*?

11. Does *but* ever mean *except*?

12. What does *except* mean?

13. Does *but* in the sense of *except*, ever give a *pleocorm*?

14. Does *but* in the sense of "*different from*," or "*opposite to*," ever give a *nepoeclad*?

15. Does *but* in the sense of *except*, give *poeclads*, or *nepoeclads*, or both?

16. When must the mono which is superior to the mono given by *but* in the sense of *except*, contain a *negation*?

17. When has the mono which is superior to the mono, given by *but* in the sense of *except*, no negation?

18. What is meant by "*when the thing which is excepted*," or *excluded* by but, *is not* reached by the proposition in the superior mono?

19. When should the poeclad which *but* gives in the sense of *except*, have nothing except *but*, expressed?

20. How many examples are given in illustration of the ninth comment on *but*?

21. In what state should the nepoeclads which are given by *but*, be?

22. When is it sufficient to express the name of the thing excluded by *but*, in the nepoeclad given by *but*?

23. Have you read with great care, the remarks upon *but* and *only*, at the close of this lesson?

24. What does *only* exclude?

25. What does *but* exclude?

THE TEXT.

But.

1. SOME of the pleocorms which *but* gives, may be implenary; but in general, they should have *both cordictive* words *expressed;* as, ["*But the scripture hath concluded*

all   ,   ] (under sin,) [*But before* (faith came) *we were*

kept] (under the law,) [*But after* (that) (faith is come) *we*

are no longer] (under a schoolmaster."

•   REMARK.

In some instances in the pleocorm which *but* gives, nothing, except *but*, is expressed; as,

Henry is good.   [*But*   ,   ,   ,   ] (for what?)

2. When the poeclad, given by *but*, is not a *repetition* of the *pleocorm*, or of a superior *poeclad*, *both* cordictive words, if not the entire mono, should be expressed; as,

["I have many things to say] (unto you;) (*but ye cannot bear them now*.") ("If I go not away,) [the Comforter will not come] (unto you;) (*but* (if I depart,) *I will send him*.")

3. When the poeclad, given by *but*, is in the *main*, a mere *repetition* of the pleocorm, or of a *poeclad*, nothing should be expressed, but the words which are not found in the pleocorm, or in the poeclad; as, [John is the brother] (of James;) (*but*   ,   ,   *not*   ,   ,   ) (of Stephen,) ["Man shall not live (upon bread) alone;] (*but*   ,   ,   ,   ) (upon every word) (which proceedeth out) (of the mouth)

(of God,") [He (that entereth (into the sheep-fold,) not) (by the door;) (but   ,   *climbeth up*) (some other way,) is a thief.]

REMARKS.

" *Climbeth*" is *expressed* in the poeclad given by *but*, because "*climbeth*" is not a mere *repetition* of "*entereth*,"

found in the poeclad, of which, "*but climbeth up*," is a partial imitation. "*Entereth*" is the genus, and "*climbeth*," the species. Did not the writer wish to point out a more *special* way of entering into the sheep-fold, in the *second* poeclad, than he has in the first, the second would read as follows : "He (*that entereth* (into the sheep-fold) *not*) (by the door,) (*but*   ,   ,   ) (by some other way,) is a thief.

That is, (*but that entereth*) by, &c. " *Up*," however, is not found in the poeclad after which ("*but climbeth up*") is modelled. And, as "*up*" would not coalesce with *entereth* in *sense*, *climbeth* is substituted for *entereth*, or the species for the genus, the *particular* for the *general*.

4. When the poeclad given by *but*, breaks its (*poeclad's*) superior mono, *but* itself should be omitted ; as, "God, (,   not man   ,   ,   ,   ) is the ruler of this universe."

[God is the ruler] (of this universe ;) (*but* man *is* not *the ruler*.)

5. In some instances where the *nature* of the case gives the exact event, the word which would *express* the event, should be omitted ; as, " It is impossible but that offences will come ; (*but* wo   ,   ,   ) (unto him through whom they come.")

That is, wo *shall come*, or wo *shall be*, or wo *is* unto him.

6. When the *pleocorm* given by *but*, is broken by a *poeclad*, the *antithetical* poeclad, given by *but*, should also be broken by a *repetition* of the same poeclad which breaks the pleocorm ; as, [" *But he* (*who was*) (of the bond-woman,) was born] (after the flesh ;) (*but he* (*who was*) (of the free-woman,) *was*) (by promise.")

In the translation, the poeclad, "*who was*," which here breaks the *poeclad*, given by *but*, is omitted : ("*but he* (of the free-woman) was) by promise.")

REMARKS.

1. *But*, in the sense of except, never gives a *pleocorm*.

2. *But*, in the sense of "*different from*," or "*opposite to*," never gives *nepoeclads*.

3. *But*, in the sense of *except*, generally gives *nepoeclads*.

7. Where the thing which is *excepted, excluded*, by *but*, is the only one which the *proposition* in the *superior* mono, reaches, the *superior* mono must contain a negation expressed, or implied ; as,

["John eat nothing] (*but* an *apple*.")

Here, the apple, the very thing which is excluded, is the only thing which John eat.

8. When the thing, *excepted, excluded*, by *but*, is not reached by the proposition in the *superior mono*, the superior mono has no negation ; as,

[John eat everything] (*but* an *apple*.)

Here the very thing which is excepted, excluded, by *but*, is the only thing which John did not eat!

9. Where *but* means *except*, the poeclad which it gives, should have nothing expressed except *but ;* as,

"He hath not grieved me (*but*   ,   ,   ,   ) in part."

That is, he hath *not* grieved me at all, (*except he hath grieved me*) in part.

That is, if the fact that he hath grieved me in *part*, is taken away, removed, rejected, then he hath not grieved me at all.   (*See page* 101.)

"Man (*but*   ,   ,   ) for this, were active to no end."

That is, man were active to no end, (*except it were*) for this.

"Where can the sinner go, (*but*   ,   ,   ) to Christ?"

That is, if you except, reject, remove, that the sinner *can* go to Christ, he can go to no one, to no place, for salvation.

"In what does true piety consist, (*but*   ,   ,   ) in a hearty resignation to the will of God, in all things?"

That is, in what does true piety consist, (*except it consists*) in a hearty resignation to the will of God, in all things. In other words, True piety consists in nothing *at all*, if you *except*, *reject*, throw out, that it consists in a hearty resignation to the will of God, in all things. (See p. 101.)

["No man cometh to the Father,] (*but* , ,) (by me.")

That is, *but*, or *except he cometh* by me.

10. In some cases the paraclade, *to*, should not be *expressed* in the demi-mono which follows the implenary poeclad given by *but* in the sense of *except ;* as,

" Jones has done nothing this week (*but* , ,) , play."

[Jones has done nothing] (*during* this week) (except it is *to* play.)

11. The *nepoeclads* which are given by *but*, should be plenary, or nearly so ; as,

All the boys went (*but* James,) "All eyes were dry (*but* mine , .") " It is impossible, (*but* that) offences will come." (p. 101.)

" *That*," here is a corm, representing the mono which follows it, " *offences will come.*"

12. When the thing *excluded* by *but*, is reached by the *superior* mono, and belongs to the *same class* with the *second* thing in the superior mono, it is sufficient to *express* the name of the *second*, in the nepoeclad given by *but ;* as, [John has , ,] (*but* one *son.*)

Here, the son that is excluded by *but*, is *reached* by the superior mono, and belongs to the same class with the second thing in the superior mono, namely, *son*, understood.

Hence it is not necessary to *express* the word, *son*, in both monos ; as, [John has *no son*] (but one *son.*)

[John has purchased , ,] (but one *book.*)

Now, *book* in the nepoeclad, indicates what words should be supplied in the *pleocorm*.

REMARKS.

But, and *only*.

These words, *but*, and *only*, often produce the same effect ; hence the old school grammarians consider them the *same* part of speech. These words, however, differ in their frame-work connection with other words ; and, consequently, in the objects on which they exert an influence in producing the common result, viz., exclusion. Therefore they cannot belong to the same *syntax* class of words. That *but*, and *only* are much the same in many instances in *ep-e-dei-col-o-gy*, is obvious. Both words convey the general idea of *exclusion*, exception, subtraction.

1. "John has *only* one son."
2. "John has *but* one son."
3. "John has *only* three sons."
4. "John has *but* three sons."

Only excludes those things which are not *mentioned* in the sentence ; whereas, *but* excludes those which *are* mentioned in the sentence.

The son, mentioned in the first sentence, is not excluded by *only :* it is the province of *only* to exclude *all sons* from John, except this one son who is mentioned in this sentence. It is the province of *but*, not to exclude those sons who are *not* mentioned in the second sentence, but to exclude the *very son* who is mentioned *in* this sentence :

[" John has *no son*] (*but* one son.")

Here the son mentioned in the *nepoeclad*, is *excepted*, *excluded*, to place him beyond the *negative* proposition in the pleocorm. So in the following, *but* introduces an exception, an exclusion, to prevent the proposition in the pleocorm, from including him who is mentioned in the nepoeclad :

["All the boys went] (*but James*.")

Here, James is excluded, taken out of the reach of the

pleocorm, by the exception made by *but*. And, in the same way in which James is here excluded, taken out of the reach of the pleocorm, "*All the boys went*," the son, mentioned in the nepoeclad of the following sentence, is excluded, placed by *but*, out of the reach of the negative pleocorm :

[John has no son] (*but* one.)

John has *no son*. " *But*," however, puts in the *exception*, " *but one son*." And, as this exception saves one son from the reach of the negative proposition in the pleocorm, it follows that John has one son in despite of this negative proposition.

To see that *only* and *but* differ very considerably one from the other, it may be well to examine them in the following sentences :

1. " John has *only* one son."
2. " John has *but* one son."

1. John has *no son* only one.
2. John has *no son but* one.

Again.

1. " John has an *only* son."
2. " John has a son."
3. " *Only* John has a son."
4. " John, *only* has a son."
5. John has sons *only*.

In each of these instances, *only* excludes—but *only* does not exclude anything which is mentioned in the sentence in which *only* stands. " *But*," however, excludes the very thing that is mentioned in the mono which it gives :

1. "All went *but* John."
2. " James has taken everything *but* the *book*."
3. " Henry has no son *but* this *boy*."
4. Jones has done nothing to-day *but play*.

1. " John has an only son."

Only is a *metaclade*, belonging to *son*. Yet, *only* does not *exclude* this son—though it excludes *all other sons*.

2. " John has a son."

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True : and he may have ten sons : this sentence does not exclude the idea that he has not more sons than one.

3. " *Only* John has a son."

Only, here, is a metaclade, and excludes all persons but John, from the *possession* of *sons*.

4. " John, *only* has a son."

Only is here a *clonoclade*, belonging to *has ;* and excludes all acts, all deeds, but that denoted by *has*, from *John*, in relation to his son. John, *only has* his son : that is, John does nothing in relation to his son, but *possess* him. John does not *clothe* his son ; he does not educate him : John, *only has* him.

5. " John has sons *only*."

Only, here, is a metaclade, an adjective, belonging to *sons*. It is the province of *only*, in this instance, to exclude all *daughters* from the possession of John.

Observe.—The following sentences are not English :
1. "All the boys went *only* James."
2. " I called all the girls *only* Laurein."
3. "All the girls have come *only* Laurinda."
4. " The girls have all read *only* Me-ril-la."
But should be substituted for *only*. (See PART II.)

Observe.—The words which are understood in the *pleocorm*, or *poeclad*, when *but* is employed, are not understood when *only* is used ; as,

1. [John has   ,   ,   ] (but one son.)
2. [John has *only* one son.]

Indeed, when *only* is used, the superior mono, whether *pleocorm* or *poeclad*, should have no *negative ;* as, He hath *not* grieved me *but* in part."

3. He hath grieved me *only* in part.
1. There is but one mono in the following :
  [" Henry has only one book."]
2. There are two monos in the following :
  [" Henry has   ,   ,   ] (but one book.")

LESSON XIII.

Except, Than.

1. When is *except* a monodone ?
2. Have you examined the instances which illustrate *except*, and *excepting*, as monodones ?
3. Have you paid close attention to what is said of the state of the monos, given by *than ?*
4. What is said of "*than whom ?*"
5. For what should *whom* be exchanged ?

THE TEXT.

1. *Except*, and *excepting* are monodes where *but* can be substituted for them ; as, Take all the books *except*, or *excepting* that.   *But* that.

2. *Except*, and *excepting* may give *poeclads* and *nepoeclads ;* but not *pleocorms.*

3. When a mere thing, or a mere *individual,* is excluded, *except*, and *excepting* give *nepoeclads ;* as, I have no book *except* the *Bible.*   Henry has no daughter *excepting Jane.*   James makes no charge against Stephen (*except that*) he is idle.   I have no excuse to offer (*except that   ,   )* of necessity.

4. When *except*, and *excepting* exclude certain things from an expressed, or from an implied *negation,* as the *condition* on which something can be accomplished, these words give poeclads ; as, " Now, how is any man to learn the will of his Maker (*except   ,   ,   ,   )* from the Bible ? "   ("*Except ye repent,*) ye shall all likewise perish."

Than.

1. *Than* never gives any mono, excepting *poeclads.*

2. In general, the poeclads given by *than*, should be left in the implenary state ; as, " Joseph was older (*than* John   ,   .*")

3. When the poeclad, given by *than*, falls before the *demi-mono,* nothing but *than* should be expressed ; as, " John knew better (*than   ,   ,   ,   )* to do it."

That is, John knew better than *it was good* for him to do it.

" This apple is better than that apple."

Than that apple is what ? Than that apple is *good*.

Good, however, need not be considered a *no-e-ton*, for it is not necessary to enable the pupil to analyze the other words in the mono.

1. It is better for him to return (*than* , ,) (, ,) to remain here.

2. " It is more congenial to health, to exercise, (*than* , ,) (, , ,) to study."

3. " It is better to suffer wrong (*than* , ,) (, , ,) to do wrong."

That is, [it is better] (*for a person* to suffer wrong) (than *it is*) (*for a person* to do wrong.)

4. When the corm can be inferred from the superior mono, it should be omitted in the poeclad given by *than ;* as, "John would sooner go (*than* , , not.")

5. When the omission of the *cordictive* words would produce *ambiguity* in the poeclad given by *than*, they should be *expressed ;* as, James loves John better (*than Stephen.*)

This may mean that, James loves John better than he loves Stephen ; and it may mean that, James loves John better than *Stephen* loves him. To render the exact sense obvious, the poeclad, given by *than*, must not be so implenary ; as, James loves John better (than *Stephen does.*

If the sense is that James loves one more than the other, *James* should be repeated through the *proxycorm, he ;* as, James loves John better (than *he* does Stephen.)

REMARKS.

Whom, after *than*, should be rejected as grossly bad English : " I saw Johnson daily, *than whom*, no man entertained me better."

" I saw Johnson daily ; *and* no man entertained me better than *he.*"

He, or *who* should be put for *whom ;* if *who*, the mono given by *than*, should not close the sentence ; as, I saw

that gentleman often, than *who*, no man ever treated me better.

But *he* is the better substitute for *who*.

6. When no obscurity is produced by the omission of the *nepoeclad* which contains the subject of the gnoma-clade, or verb, in the demi-mono, this clad should be omitted ; as,

1. [It is better] (,   ,   ,   to suffer **wrong** than   ,   ,   ,   to do wrong.

2. [It is easier] (,   ,   ,   to ride) (than   ,   ,   ,   ,   to walk.)

[It is better] (*for a person* to suffer wrong) (than   ,   ,   ) (*for him* to do wrong.")

What are the true noetons of the following :

(In order) (,   ,   ,   to be a grammarian,) [he must think.]

LESSON XIV.

Seeing, If, For, "To be sure," No, Even.

1. *Seeing* never gives a pleocorm, nor a nepoeclad.

2. The poeclad, given by *seeing*, must be plenary, or nearly so ; as, "Now, I am sure the Lord will do me good, (*seeing* I have a Levite) for my priest."

If.

1. *If*, rarely, if ever, gives a *pleocorm ;* it *never* gives a nepoeclad.

2. The poeclad, given by *if*, may be more or less plenary, according to circumstances. In some instances, it is not necessary to express either of the *cordictive* words :

1. " I shall return if I can   ,   .")

2. It is said that he is a good man ; (if   ,   , so,) his deeds will show it.

3. " Johnson will return, (*if* he gets my letter) in season."

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For.

For may give a *pleocorm*, a *poeclad*, and a *nepoeclad*.

1. When *for* is the *first* word in a *full*, a *complete*, period, it gives the *pleocorm;* as, [" *For all the law is fulfilled*] in one word, even in this, Thou shalt love thy neighbor as thyself."

2. Generally, the poeclads which are given by *for*, should be plenary, or nearly so ; as,

1. "From henceforth, let no man trouble me ; (*for I bear the marks*) of the Lord in my body."

2. " Be not deceived ; (*for whatsoever   ,   *) a man soweth) that shall he reap."

3. He shall glorify me ; (*for* he shall receive   ,   ) of mine.

4. " I pray for them ; I pray not for the world ; but for them which thou hast given me ; (*for* they are thine .")

3. The nepoeclads given by *for* expressed, should be plenary, or nearly so ; as, " I pray *for them ;* I pray not (*for the world ;*) but, (*for those   ,   *) which thou hast given me ; for they are thine.

4. When the nepoeclad, given by *for*, is founded on the *receiver*, and breaks the superior mono, *for* itself is omitted ; as,

1. [Get (,   *me*) some paper,] Jane.
2. [Father has purchased (,   *John*) a knife.]
3. " For he loveth our nation ; and he hath built (, *us*) a synagogue."

<center>REMARK.</center>

When the superior mono is *not* broken, *for* should be expressed ; as, He hath built a synagogue (*for* us.)

5. Generally, when the nepoeclad, given by *for*, is founded upon *time*, *number* of *times*, or *space*, *for* itself should be omitted ; as,

" Henry had been walking (,   an hour,") " Me-ril-la has been reading (,   a long time,") " Go, and wash (,   seven times.")

(" , Nine times) the space that measures day, and night
To mortal men, he, with his horrid crew,
Lay vanquished, rolling in the fiery gulf."

He certainly rolled (, a long time,) and (, a long
distance.)

6. When the demi-mono expresses a *purpose*, a *motive*,
an *object*, *for* itself, the well-known *harbinger* of a pur-
pose, an object, an incentive, should be omitted; as,

"What went ye out (, to see?")

REMARKS.

The demimono so generally expresses that act, or deed,
which produces the purpose, object, or incentive, that
the omission of *for*, produces no ambiguity.

"*To see*," is a demi-mono; but "*for* to see," is a *whole
mono*—"*for to see*," is a nepoeclad. "*To see*," is the
demi-mono cormified by the introduction of *for*—hence
"*to see*," is a *corm*—and *for* is a *steroclade*, a *preposition*,
belonging to the cormified demi-mono, "*to see*."

1. "I told him (, to go.")
2. "He asked me (, to read the letter.")

1. Did I command him without a purpose for doing it?
No. "*To go*," expresses the act which I wished him to
do; and *for*, understood, indicates that this very *act* is
the object for which I commanded him: I told him *for*
—but for what did I tell him? *for* to go.

2. He asked me (, *to read the letter.*")

He asked me—but *for* what purpose did he ask me?
for to read the letter.

"*To be sure.*"

The demimono, *to be sure*, is very common *to be sure*;
and it is as improper *to be sure*, as it is common!

1. "Has the clock been repaired?" "*To be sure!*"
2. "Has Charles come with the paper?" "*To be sure
he has.*"

This demimono is not confined to the *common* people.

Is it not something singular that "*to be sure*," should be substituted for *surely:* the *erroneous prolix* for the *proper laconic?* That we should fall into error from an over-anxiety to be brief, is nothing singular; but to reject the *right* for the *wrong*, at the sacrifice of despatch, is eccentric indeed.

No.

1. *No* is a monodone where it is used much in the sense of *nay*, where *nay* means, "*not only so, but more;*" as,

"No man could bind him—(*no* , , not , even) with chains."

That is, no man could bind him—(*no*, or *nay*, *he* could not *bind him* even) with chains.

The second *no* is not a negative, but an *affirmative*.

REMARKS.

When *no* is the only expressed word in an answer to a question, it is not a monodone, but a *clonoclade;* as,

" Did you go to the city last week?" [" , , *no*."]

In this relation the *t* is omitted; *not* becomes *no*. When the mono is rendered plenary, *no* itself should be rendered plenary; as,

" Did you go to the city last week?" ["*I did* not."]

Even.

Even is rarely, if ever a monodone. It is often the first word in a mono; as, " Lo, I am with you always; (; , even) unto the end of the world."

That is, *I am even*, I continue *even up* to the end with you. *Even* is a clonoclade, belonging to *am*.

LESSON XV.

1. HAVE you examined this lesson with care?
2. When is *that* a corm?
3. When is *for* understood before *that?* When is *of?*

4 When is "*the consequence is*, or *was*, or *has been*," understood before *that?*

5. When is "*which is*" understood before *that?*

THE TEXT.

1. *That* is never a *monodone.*

2. *That* is a corm where it is used as the representative of one, or more, monos which follow it; as, "*That* man is mortal, has never been denied," "I have heard *that* the Greeks defeated the Turks."

1. What has never been denied? *That* has never been denied. What is it which infuses a distinct meaning into *that?* "*Man is mortal.*"

2. I have heard what? *that.* What does *that* represent? "the Greeks defeated the Turks."

That, in all similar instances, is called a conjunction by the old school grammarians. Hence *that* in the following, is a conjunction :

"And *it* came to pass *that* Jesus himself drew near."

The word, *it*, is called a pronoun, representing the monos, "*Jesus himself drew near.*"

And, as *that* represents the *same monos*, why is not *that* a pronoun? It came to pass. What came to pass? why, *that* came to pass.

3. *That* is a corm where it is used in the relation of *who*, and *which*; as, This is the lad *that* wishes to learn English syntax, This is the book *that* he needs—*who* wishes—*which* he needs.

REMARK.

That is always a corm where its *frame-work rank* will not allow of the substitution of *the*; as, "Now, I know *that* the Lord will do me good, seeing I have a Levite for my priest." *The*, here, cannot be substituted for *that.*

REMARK.

Of, for, "*which is*," "*the consequence is*," *save, in, it, on*, "*it happens*," may have something to do with *that* when

that is a corm where the old school grammarians call it a conjunction.

4. When *that* comes before monos which denote a *purpose*, some object in view, or some inducement for a certain measure, *for* is understood before it; as,

1. " Then were brought unto him little children (, that) he should put his hands on them, and pray."

For what were the little children brought? *That* he might put his hands on them and pray. Ah! were they brought *for* that? Yes, they were brought *for* that.

2. "For a good work, we stone thee not, but for blasphemy, and, (because , *that*) thou makest thyself God."

5. When *that*, as the *proxy* of a *mono*, follows *glad, confident, persuaded, assure, certain*, &c., *of* is the *true* noeton; as, " Paul was *glad* (,   *that*) Titus had come."

6. When *that*, as the *proxy* of a *mono*, follows *determined, resolved*, &c., *on* is the true noeton; as, " They resolved (,   *that*) he should pay the demand."

7. Where *that* comes before monos which express a *result*, an *effect*, a *consequence*, " *the consequence was*," is understood; as, " He was so ill (, , , *that*) he could not return," " Nature has so exquisitely modelled the human features (, , , *that*) they are capable of the expression of the most secret emotions of the soul."

8. When *that* is used much in the sense of *viz.*, and is not synonymous with " *it*," " *which is*," is the noeton; as,

"And he spake a parable unto them to this end, (, , *that*) men ought always to pray, and not faint.

REMARKS.

There is some advantage, and much beauty, in the use of *that* in those constructions in which the old school grammarians call it a conjunction, but in which the new, denominate it a *proxy corm*. In all these cases, *that* is a *precursor*—it informs the mind in advance, that something is soon to follow of some moment; as, " Now, we know *that*, at this moment, *the Savior of the world was born*."

The use of *that* is not the only instance in which our

language sends out *harbingers* to herald in, and fix the mind upon, the important parts of the proposition. *Here*, *there*, and various other words, hold this *prophetic* rank.

" *There* is, then, no condemnation." But, *where*, says the mind, is *there* no condemnation ? *There* is no condemnation *to them*—who are in Christ Jesus.

In the same beautiful way do many of the monodones *herald in causes, consequences, conclusions*, &c.

1. " *For* to be carnally minded, is death ; *because* the carnal mind is enmity against God."

2. " *For* he, that in these things, serveth Christ, *is acceptable to God, and approved of men.* "*Therefore*, let us follow after the things which make for peace."

<div align="center">REMARKS.</div>

Where *that* falls after "*in order*," *for* is understood before *that ;* as, I jumped out *in order* (, *that*) I might aid my son.

This is not good : the mono, "*in order*," or the mono, ' *for that*," should be omitted ; as, I jumped out in order to aid my son. Or, I jumped out *that* I might aid my son. The omission of either mono, rids the sentence of the *pleonasm* which now mars it.

Supply the *noetons* in the following :

1 1 1 2 2 2 3 3 3 4
" It was nearly at the moment , , , ,
4 4 5 5 5 6 6 6 6
, *that* Augustus Cæsar had, for a third time,
5 7 7 8 8 8 7 7 7 5
since the foundation of the city , , , shut
5 5 9 9 10 10 11 11 11 12
the temple of Janus, in token of the prevalence of
12 12 1 13 13 14 14 14 13 13
universal peace, *that* the Savior of the world, was born."

1 1 2 2 1 3 4 4
" I beseech , you, therefore, brethren, by the
4 5 5 1 6 6 6 6 7 7
mercies of God, *that* ye present your bodies , a
7 7 7 7 8 8 9 9
living sacrifice, holy, acceptable, unto God, which is
9 9 9
your reasonable service."

LESSON XVI.

After, Before, Notwithstanding.

1. WHEN is *after* a monodone ?
2. When is *before* a monodone ?
3. When are the monos to which *after*, and *before*, belong, nepoeclads ?
4. What is said of *notwithstanding ?*

THE TEXT.

After is a monodone where it does not mean *time*. *After* gives nepoeclads only, which should be plenary, or nearly so ; as,

1. " He was called *after* his uncle."
2. " He made this machine *after* that model."
3. " Have you come *after* your book ? "
4. " Ye shall not go *after* other Gods."
5. " They judge *after* the sight."
6. " Can you drink (*after* me ? ")

That is, can you drink from the same glass from which I have drunk, without *first cleansing* it ?

If *after*, in the sixth instance, signified time, it would not be a monodone, but a *clonoclade*. Nor would the mono, " *after me*," be *correct* English : it would then be, (" *after I*   ,   ,   ,   .")

[" Can you drink *after*] I *shall have drunk* ? "

When *after* signifies *time*, it is not a *steroclade*, not a *preposition*, but a *clonoclade*, an *adverb*, belonging to the gnomaclade, or verb, in the *superior* mono ; as,

$$[After \text{ (these things were ended,)} \overset{1}{Paul} \overset{1}{purposed} \text{ (in}$$
$$\text{the spirit,) to go] to Jerusalem, saying, } \overset{2}{after} \text{ I have been}$$
$$\text{there, I must also see Rome.}$$

1. Paul purposed *after* to go.
2. (I must also see Rome *after*.) (See page 133.)

Before.

When *before* does not mean *time*, it is a monodone, and gives nothing but *nepoeclads ;* as,

1. " He stood *before* his desk."
2. " He was not behind, but *before* me."
3. " Wherewithal shall I come *before* the Lord?"
4. " The world was all *before* them."
5. " And he set Ephraim *before* Manasseh."
6. " He esteemed virtue *before* gold."

<div align="right">(Part III, page 20.)</div>

REMARKS.

After, and *before*, are often improperly used, even by good writers :

" He that cometh (*after me*,) is preferred before me ; for he was (*before me*.")

The syntax of this verse is not correct. The word, *after*, denotes *time*, and is a *clonoclade*, not a *steroclade*, not a preposition. In the second instance, the word, *before*, means time, and is a *clonoclade*, not a *steroclade*. The *proxy corm*, *me*, then, should give place to *I :*

[He (that cometh after) (I *come*,) is preferred] (*before* me ;) (for he was before) (*I was*.)

When *before* means *place*, *preference*, or *superiority*, it is a *steroclade ;* in other instances it is a *clonoclade*.

When *after*, and *before*, signify *time*, the poeclads which follow them, may be left in the implenary state ; as,

1. [" Now, *after* (two days   ,   ,   ) he departed thence,] (and   ,   went) (into Galilee.")

2. ["*After* (these things   ,   ,   ) *Jesus went*] over the sea of Galilee, which is the sea of Tiberias."

3. ["*After* (these things   ,   ,   ,   ) *Jesus walked*] in Galilee."

4. [" *Then Jesus* (six days) *before* (the passover   ,
    ,   ,   ) *came*] to Bethany."

In all instances like these, the old school grammarians parse *after*, and *before*, as *prepositions*, *steroclades*. Yet, in every instance where the poeclad is plenary, they parse *after*, and *before*, as *adverbs*, *clonoclades :*

1. [" *After* (*these things were ended*) Paul purposed] in the spirit, &c."

But, although they call *after*, in this case, by the proper name, they uniformly conject it to the wrong *gnoma-*

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clade, or *verb :* they say that *after* is an adverb, belonging to *were ended !* Hence this *clonoclade* is said to qualify the *very words* which actually qualify it ! "*Were ended*" renders *after* definite, that *after* may point out the time of Paul's purposing. (See page 133.)

Observe.—" He began *after he,*" is *English.* But, " he commenced *before him,*" " I began *after her,*" is not *English,* but *custom.*

The pupil should be permitted, however, to follow *custom* in speaking, and writing. But, that he may know what the *syntax* genius of the language is, which, in many cases, is totally disregarded by *custom,* he should carefully correct the numerous errors which were originally committed through *ignorance,* and afterwards confirmed by *habit.*

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LESSON XVII.

Provided, Lest, Notwithstanding, and *Save.*

1. Is *provided* always a monodone?
2. Does *provided* ever give a *pleocorm?*
3. Does *provided* ever give a *poeclad?*
4. Does *provided* ever give any mono but a *poeclad?*
5. Does *that* ever follow *provided* by an *ellipsis?*
6. What is the legitimate *noeton* of the ellipsis which comes after *provided,* when *that* follows *provided?*
7. What is said of *lest?*
8. Does *that* ever follow *lest?*
9. Is the mono which *lest* gives, when *that* follows it, plenary, or implenary?
10. Does *lest* ever give *pleocorms?*
11. Does *lest* ever give *nepoeclads?*
12. What is said of *notwithstanding?*
13. Does *notwithstanding* ever give *pleocorms?*
14. Does *notwithstanding* ever give *nepoeclads?*
15. Are the poeclads, given by *notwithstanding,* plenary, or implenary?

16. Is *notwithstanding* always a monodone ? (Yes, and of the *first* class.)

17. What is said of *save ?*

THE TEXT.

Provided, Lest, Notwithstanding, Save.

1. *Provided* is a monodone where it introduces a *poeclad* as a *condition*, a *provision;* as, " I shall go (*provided* you do not return) next spring."

2. When *that* does not follow *provided*, the poeclad, given by *provided*, must be plenary, or nearly so ; as, I shall purchase the house (*provided* I like it.) I shall purchase the house (*provided* you do not , , .")

3. When *that* follows *provided*, the poeclad which *provided* gives, is always implenary : even *both* cordictive words are *noetons ;* as, " I shall go (*provided* , , *that*) you do not return in the spring."

That is, (provided *it happens* that.)

Lest.

1. *Lest* gives nothing but *poeclads*, which, with one exception, should always be plenary, or nearly so ; as, " I will repeat my illustrations of these principles, (*lest* the audience should not understand them.") ("*Lest* the audience should not understand , ,) I will repeat my illustrations."

EXCEPTION.

2. When *lest* is followed by *that*, the poeclad which it gives, is always implenary ; even *both cordictive* words are omitted ; as, " I do not wish to promise (*lest* , , *that*) I could not fulfil my engagement."

That is, (lest *it should happen* that) I could not fulfil, &c.

Notwithstanding.

1. *Notwithstanding* is always a monodone, and gives nothing but *poeclads* in which there *must* be *one* of the two cordictive words, expressed ; as, I shall return, (*notwithstanding* the bad *roads* ,) (, ; .")

That is, I shall return (notwithstanding the bad roads *are*) *against me*.)

2. Sometimes the poeclad, given by *notwithstanding*, is so constructed, that *both* cordictive words are expressed; as, I shall return (*notwithstanding* the roads *are bad*.)

REMARKS.

It is of some importance that the true *syntax* relation of "*notwithstanding*," should be much better understood. The following is the first sentence in the *Preface* of Greenleaf's *Grammar* :

"*Notwithstanding the numerous* publications *upon English grammar, and the* ability *with which many of them are written, it is a fact, which I believe few will deny, that this science has never been so simplified,* as *to render the study of it at once concise, easy and inviting.*"

" Notwithstanding the *numerous* publications upon English grammar," &c.

In this instance, *both* cordictive words should be *expressed*.

Notwithstanding the *publications* on English grammar, *are* numerous.

As the sentence stands, it is impossible to supply the noeton, *are ;* hence *publications* cannot be parsed.

The word, *ability*, is also deprived of *its* case :

" Notwithstanding the *numerous publications* on English grammar, and the *ability* with which many of them are written."

Notwithstanding   the   publications   *are*   numerous,
1   1   1
(and the *ability* (with which many of them are written,
1   1   1
,   *highly respectable*,) it is a fact, &c.

In a work, entitled "*Johnson's English Dictionary, as improved by* Todd," &c., I have found the following account of "*notwithstanding :* "

"*Notwithstanding*, not-with-stand-ing, *conj*.   [This word is properly a participial adjective, as it is compounded of *not* and *withstanding*, and answers exactly to the Latin *non obstante*,] *without* hindrance or obstruction from."

The reason which is here offered for calling "*notwith-standing*" a *participial* adjective, is not sound ; and the position with respect to the meaning of "*notwithstanding*," is without the least plausibility. Indeed, the signification of this word is the very *reverse* of that which is presented in the above quotation : for, instead of denoting that there is *no* obstruction, it always indicates that there *is* an obstruction, and implies that it may be overcome or removed ; as, He will return notwithstanding your commands, He will pay his debts notwithstanding his poverty, I shall go notwithstanding I am sick.

That is, although your commands may *obstruct*, yet I shall return ; although his poverty produces a great obstruction to the paying of his debts, yet he will pay them ; although my illness is an obstacle to my being there, yet I shall go.

Save.

1. *Save*, generally, if not always, gives *nepoeclads* which should be plenary, or nearly so ; as,

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, (*save* that) the Holy Ghost witnesseth in every city, saying that bonds, and afflictions abide me."

" They all went (*save* John.")

That is, *save*, *except*, or *but*, John from the others ! Yes, *but* him—for *but* is happily illustrated in this grossly improper application of it : this use of *but* is not a *syllepsis*.

LESSON XVIII.

REMARKS.

All who have written English Grammars have found words, in accurately formed sentences, which they have not been able to parse according to any principles laid down in their books. They have denominated these words *ano-*

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malies, and *idioms*. Whether these words are thus degraded to shield the Grammars, or to teach the *syntax* philosophy of the words themselves, is quite unimportant But, as an anomaly is an *irregularity*, or a *deviation* from *fixed* principles, it may turn out that the *Grammars themselves* are *anomalies*! That they are deviations from the *fixed* principles of the English language, is a truth which no one who examines the subject, can doubt for a moment. These Grammars, however, are not idioms; for an idiom is something *peculiar* to a language; but these works are not peculiar to any language, nor common to all: they are inconsistent with the constructive genius of *language*. Mr. Kirkham remarks, in his Pittsburg edition, in relation to these words, as follows:—" Thus I have taken a slight glance at the different views of grammarians, in relation to these words and phrases—and, since I am not disposed to agree with any of them, perhaps it may be demanded in what manner *I* would parse these examples myself. An answer is at hand. I would not parse them at all!"

Now, this is a very candid confession of an *inability* to parse them. Thus they *parse* the language by *passing* it by as *idioms*, *eccentricities*, and *anomalies*!

FROM HUBBARD'S ENGLISH GRAMMAR.

1. " What have I to *do* with thee?"
2. " What have you to *say*?"
3. " I have a book to *read*."

" *It is sometimes difficult*," says the author, " *to tell what the object of the verb is, or whether it has any object at all!*"

" Should the ingenious student ask for the *objects* of to *do*, to *say*, to *read*, &c., we reply that they have *no objects!!*"

In this, however, Mr. Hubbard is as far from the truth as is the *learned* Mr. Kirkham, who defines *rain* to be a *state* of *things!!*

Every verb which is transitive in its nature, must be transitive in its construction in relation to other words. To *say*, to *do*, and to *read*, are transitive verbs wherever they are used in the active voice. To *do* is to *do some-*

thing—to *say* is to *say something*, and to *read* is to *read something*—for no one can *do*, *say*, or *read*, without *doing*, *saying*, or *reading something*. And this *something*, be it what it may, is the *object* of the verb.

1. " I have a book to *read*." That is, I have a book *which* to *read*. Or, I have a book to *read it*. " I have a book"—for what? Why, to read *it!*

2. " What have I to *do* with thee?" That is, Have I any *thing* or *act*, now in view, *which* I am about to *do* with thee? *Which*, understood, then, is the object of *do*.

3. " What have you to *say?*" That is, what have you, *which* you desire to *say*.

<div align="center">STATED THUS :</div>

1. [" What , have I , to *do*] (with thee?"]

2. [" What , have you , to *say?*"]

3. [" I have a book , to *read*."]

<div align="center">FILLED UP THUS :</div>

1. [" What *thing* have I (*which* to *do*)] (with thee?")

2. [" What *thing* have you (*which* to *say?*")]

3. [" I have a book (*which* to *read*.")]

But I may be told that the insertion of these words, is prejudicial to the music of the language. This I grant, of course! And I add that there is no word that is understood, which, when expressed, does not injure the *euphony* of the sentence.

To, For, In, With, Of, Concerning, About, During, and *Through.*

These monodones are not unfrequently *noetons* in the very nepoeclads which they themselves give :

<div align="center">*To.*</div>

1. When the name of the *receiver* breaks the *superior* mono, *to* itself should not be expressed in the nepoeclad which *it* gives; as,

" James gave (, Charles) a book."

2. When the name of the *receiver*, does not break the *superior* mono, *to* should be *expressed ;* as,

" James gave a book (*to* Charles.")

REMARK.

To, when a *paraclade*, should not be expressed in the demi-mono, when the mono to which the demi-mono stands conjected, has *bid, dare, make, see, help, hear, feel, let, need,* or *have ;* as,

" I will let John   ,   write the copies."

That is, *to* write the copies. (See p. 53.)

In speaking of the use of *to* as the first word in the demi-mono, I have said that it is employed to prevent a command, and a petition. In a few instances, however, the use of *to*, is prejudicial to the euphony, the music, of the language. These instances have been ascertained by the *ear ;* and men have agreed to withhold *to* from them. They occur where *bid, dare, feel, have, help, need, hear, let, make,* or *see* is found in that part of the mono to which the demi-mono belongs ; as,

[I *saw* him   ,   write this letter.]

That is, *to* write, &c.

Hence, if the mono to which the *demi-mono* belongs, has *bid, dare, feel, have, help, hear, let, make,* or *see, to* is not expressed, but understood, in the demi-mono; as,

I saw him, in 1836, in the city of Boston   ,   *embark* for England.

What prevents the giving of a command in the word, *embark ?* It is *to*. For, without *to*, the pleocorm would have two cordictions—

[I saw him, *embark* thou.]

To prevent this double cordiction in the same mono, men have agreed to carry *to* in the mind only. And they have agreed to carry it in the mind, and not in the demi-mono, because the putting of it into the demi-mono offends the ear.

For.

(See page 153.)

In.   With.

IN is omitted where *taught* is used instead of *instructed ;*

as, he was *taught* , grammar. That is, he was *instructed* IN grammar.

1. WITH is omitted where *handed* is used instead of *served ;* as, he was *handed* , a drink. That is, he was *served* WITH a drink.

2. WITH is omitted where *willed* is used, instead of *presented ;* as, he was *willed* , a house and lot. That is, he was *presented* WITH a house, and lot.

3. *With* is omitted where *give* is used in the sense of *presented, favored,* or *rewarded ;* as, " he was *given* ; a hundred pounds for his land"—" he was *given* , an apple"—

That is, " He was *presented with* a hundred pounds for his land." " He was *presented with* an apple."

4. When the name of the act is denoted in a *corm* form, *with* is understood in the nepoeclad which is founded on this corm ; as,

1. " Let me die (, the *death*) of the righteous."
2. " They dream (, strange *dreams*.")
3. " They ran (, a *race*.")
4. " Men should live (, pious *lives*.")

<div align="center">REMARKS.</div>

The nepoeclads which are presented here, have given teachers and grammar-makers, as much trouble as have those in the preceding instances, in which *into* is the *noeton*. That a mere glance will enable any one to see that *with* is the *legitimate noeton* in the above cases, admits of little doubt. The subject must be *examined* with *care*.

Does anything accompany him who dies ? Yes. What is it ? *Death*. Can any creature die without a death ? No. Death, then, must accompany every creature that dies. What word in our language is distinguished for its use before appendages, concomitants, &c. ? *With*. Why, then, is not *with* the legitimate noeton in the above cases ?

1. Let me go *with my bundle.*

2. Let me go out of this world *with* the *death* of the righteous.

That is, with, join, add, bind, append, the death to me,

which accompanies the righteous man when he leaves this world.

3. " They dream strange dreams."

That is, they dream *with*, *add*, *append*, *bind*, strange dreams to these dreamers. A man may dream *without* a strange dream ; and he may dream *with* a strange dream. That is, a strange dream may not be the *appendage*, accompaniment, of the dreaming process : and again, a strange dream may be the appendage, the accompaniment, of this process.

Said one who could never recollect his dreams, " I dream *without* dreams."

4. " They ran a *race*."

They ran. Now says the writer to the reader, *with* a race to them, as a natural appendage of this process.

5. [" Men should live] (*with* pious lives.")

The nepoeclad contains the things to be appended, and the *sign* which indicates that this appendage is to be *withed*, *bound*, to something in the pleocorm. (See PART III., page 33.)

Round, and *About*.

In general, when *round* and *about* come together, the nepoeclads which they give, are quite implenary, and are sustained by poeclads understood ; as,

1. [" They went] (*round* , ,) (, ,) (*about* the camp.")

2. ["And there went out a fame] (of him) (through all the region) (, ,) (*round* , ,) (, ,) (*about* , .")

(All the region) (*which lay*) (round *the country*) (*that was*) (about *him*.)

<div align="center">REMARK.</div>

When *about* is conjected to the *demimono*, the demimono, and *about* together, constitute a nepoeclad ; as, " Paul was (*about* to-open-his-mouth.") (See pp. 181, 187.)

<div align="center">REMARK.</div>

When two monodones of the *second* class come together, the nepoeclad which is given by the *first*, has nothing

expressed, but the monodone itself; as, " Call the dog
(*from*   ,   ,   ) (,   ,   ) (*under* the
table.")

(From *the place*) (*which* is) (under the table.)

Of.

1. When *worth* is used in the sense of *value,* both ne-
poeclads should be written without *of;* as,

1. [" The hat is] (,   worth) (,   six dol-
lars.")

2. [" The book is] (,   worth) (thirty cents.")

" He is not *worth* my notice," is not English. In all
similar *constructions* in which *moral* worth is the leading
idea, *worthy* should be used.

2. When *value* is used, *of* should be expressed in both
nepoeclads; as, [" The hat is] (*of* the *value*) (*of* six dol-
lars.")

1. [" James was told] (,   *the truth.*")

2. [" Samuel was asked] (,   *a question.*")

In deciding upon the *true* noeton of an ellipsis, the
exact sense is the standard by which to judge :

" John was asked (,   a question.")

From a partial examination, one would be inclined to
the opinion that " *to answer,*" is the legitimate noeton of
this ellipsis. But, from a *full* examination, he would, in
all probability, select *with.* John was not asked *to answer*
a question. But he was presented *with* a question. A
question was put to him—presented to him; hence he
was *furnished with* it.

That the expression of *with* mars the euphony of the
sentence, is readily admitted. So, also, does the expres-
sion of every *noeton,* mar the euphony of the language :

1. He got (,   me) a book.

2. He got (*for* me) a book.

1. John got what   ,   ] (,   ,   ) (,
he wanted.)

2. [John got what *thing*] (*it was*) (*which* he wanted.)

1. [Let   ,   him   ,   go.]

2. Let *thou* him *to* go.

" James was told (,   the truth.")

It may be said, particularly by those who pretend that " *the house is building*," is bad English, because the house is not *active*, that "*James was told the truth*," is marked with gross impropriety. They may say that, *James* was not *told*—the *truth* was *told* to him. But, what does *told*, as used in this sentence, mean ? *Told* is used in the sense of " *informed*." The problem, then, for the grammarian's solution, is, whether *James* was *informed*, or whether the *truth* was *informed !* James was told *of* the truth.

LESSON XIX.

1. Are the monos which contain imperative, and petitionative cordictions, plenary, or implenary ?

2. Must they always have one of the two cordictive words, *expressed ?*

3. May *both* cordictive words be *expressed* in any case?

THE TEXT.

1. *Generally*, the *poecorm*, the *nominative case*, should be withheld from the pleocorms, and *poeclads* which have the *imperative*, and *petitionative* cordictions ; as, [*Love*   , thy neighbor,] [*Forgive*   ,   our sins.]

REMARK.—The *poecorm* is that foundation word in the frame-work of a mono, which forms the *gnomaclade*, or *verb*, into the sentence ; as, Love *thou* thy enemy, Forgive *thou* our sins.

" *Enemy*," and *sins* are the *nepoecorms*. (See PART II.)

2. Monos of the imperative, and petitionative, cordiction, must always have the *gnomaclades* expressed. Generally, the *poecorm* should be omitted.

LESSON XX.

1. WHAT is said of those monos which contain *mine, thine, his, hers, its, ours, yours, theirs, whose, what, whatever*, and *whatsoever ?*

THE TEXT.

These words may fall into *every* kind of mono : but the *pleocorms, poeclads,* and *nepoeclads,* in which they are found are almost always *implenary.* This is not so generally the case with the monos in which *its* and *his* are used. The above words are *clades,* mere branches, and must have some *trunk,* some *corm* expressed, or understood, on which to place a *frame-work* dependence. These words, however, are among that *class* of *clades,* which can give their *full import* to the reader, without any *expressed* corm on which to depend for their *frame-work* support. The following are others of this class :

neither, either, all, such, former, first, latter, tittle, some, much, more, any, this, these, that, those, few, many, one, two, three, oldest, which, both, &c. These frequently come by *ellipsis,* before *of ;* as, I saw *many* of the men.

That is, many *men* of the men ; or many *individuals* of the men.

I have no excuse but *that* of sickness.

That is, but that *excuse* of sickness. *That,* here, is used to avoid the use of " *the excuse."* I have no excuse but *the excuse* of sickness.

1. " I will get your books (if you will get *mine* , .")
2. " My eyes are not so good (as are *thine* , .")
3. His books are newer than *ours* , are.")
4. My seat is higher (than *hers* , is.")
5. " Is there any tea in market which is better than yours , is ? ")
6. " The gentlemen over the way have a large quantity of tea—but I do not know whether *theirs* , is better than *ours* , is."
7. " *Whose* , is *this* , " ?
8. " *What* , shall I get you ? "
9. " *Whatever* , you please."
10. [But I wish to get you *whatsoever* ,] you need."

The corms of *his,* and *its,* are generally expressed.

11. [" *Neither* , (of the books,) is new."]
12. [" But *either* , (of them) will answer."]
13. [" *All* , , (of the company,) must attend."]
14. [" *Such* , (of them) as can,) will."]

15. [" The *former*   ,   (of these two propositions,) is not sound."]

16. [The *first* ,   (of the *six* ',   ) is sound."]

17. [The *last* ,   (of them,) however, is unsound."]

18. [" The *latter* ,   (of the two apples,) is ripe."]

19. [" Give (me) a *little* ,   ] (of the pie.")

20. [" Shall I send (you) *some* ,   ] (of the pudding ?")

21. [" *Much* ,   (of *what* ,   ) (, ,) (, , was said,) was not understood."]

22. [" I will take a little *more* ,   ] (of the pudding.")

23. [" Did *any* ,   (of the gentlemen) return ?"]

24. [A *few* ,   (of them) return.]

25. [" *Which* , (of these two children,) is the *older* , ?"]

26. [" The *eldest* ,   (of my three sons) is now here."]

27. [" Are *both*   ,   (of your daughters) well ?"]

REMARK.

Which is generally a corm; it is not a corm, however, where it stands conjected to a *corm* either expressed, or understood; as,

1. "*Which* man shall I call ? "

2. "*Which* of these books will you have ? "

3. They were in " considerable doubt as to *which* , was the true Missouri."

In the following, *which* is a corm:

" There was a bifurcation *which* threw them into considerable doubt," &c.

LESSON XXI.

Who, Which, What, No, Not, Well, Surely, &c.

These may be the only *expressed* words in a particular kind of pleocorms:

1. " There is a lady at the door." [*Who*   ,   ?]

2. Give me that one. [*Which*   , , , ,   ?]

3. Will you call on me this evening? [*What* , , , ,   ?]

4. Has the John Adams arrived ? [,   ,   *No* ,   ] [, , *Not* , ?]

5. "I came to Boston, where I found my two brothers who, I presumed, had been dead for several years." [, , *well*,] and what then ?

6. "Does it rain ? " [*Surely* , ,]

The, and *of*, *on*, *through*, and *during*, as noetons.

Of.

When *the* is omitted in the superior mono, before the *derivative* corms which have the *ing* termination, *of* is withheld from the *inferior* mono ; as,

1. (In , writ*ing*) (, letters) [I learn to compose.]

2. "He is impatient (at , hav*ing*) (, nothing) to do."

REMARK.—*Of* is also a *noeton* in the *inferior* mono when *his*, or a similar clade, is expressed in the *superior ;* as, "*His* making (, a will) is important to us all."

" [I remember well, *his* (one day,) *telling*] me (, that) his friend had been to Europe."

When the nepoeclad, founded upon corms ending with *self*, and *selves*, and is introduced by *of* to *shew* that the person mentioned, acts not by *proxy*, but in his *own proper person*, breaks its superior mono, *of* should be omitted ; as,

1. ["John (, *himself*) went."]

2. ["God (, *himself*) is the author] (of this universe.")

3. ("With which) (the apostles (, *themselves*) were endowed.")

REMARKS.

" John *himself* wrote this letter."

A person may be the author of a thing, in *his own proper person ;* and he may be the author of it in the *person* of another, or by *proxy*. When John *himself* acts, he acts in *propria persona*, in his own *proper person*. But if John acts in the person of another, he acts by *proxy*. In some instances it becomes necessary to express in direct terms, that the agent acted in his own *proper person*—hence a mono is often added indicative of this idea ; as, " John *himself* is the writer of the note."

This mono is generally *implenary* except where it has a *post* place; as

John (,   *himself*) went, John went (*of himself*.)
"As the branch cannot bear fruit (of itself.")

That is, the branch cannot be the *author* of fruit in *propria persona*, in its *own proper self*, for it must receive aid from the *trunk*.

God is the author of the universe (of himself.)
God   -   -   -   -   - (,   himself) is the author of the universe.
I   -   -   -   -   -   - (,   myself,) was there,
I was there   -   -   -   - (of myself.)
John   -   -   -   -   - (,   himself) was at court.
John was at court   -   -   - (of himself.)

How, in what way—was he there in *propria persona;* or was he there by *proxy?*

In the ENGLISH SYNTASCOPE, *page* 58, I have attempted to show that the corms, *himself, themselves* &c., are not used for *emphasis*, as the *old school* syntaxists teach. Under the same page, I have also attempted to show that these corms are not in the *nominative* case, that they are not *po-e*-corms, but *ne-po-e*-corms.

1. Where the nepoeclad, founded on the subject which is changed from one state to another, breaks the superior mono, *of* should be omitted; as,

1. [" They made (,   *him*) a good boy."]
2. [" They have made (,   *him*) their President."]
3. [" Her teachers have made (,   *her*) a good scholar."]

2. Where the nepoeclad founded on the subject which is changed from one state to another, does not break the superior mono, *of* should be expressed; as,

1. [They made a good boy] (*of* him.)
2. [" We have made good horses] (*of* them.")
3. [" The people have made a President] (*of* him.")

On, and *through*.

1. *On*, and *through* are often *noetons* in nepoeclads which are founded upon *time*, and *space ;* as, "He arrived (,   *last Monday*.")   " But, now I go (, *my way*) to him that sent me."   " Nine times (, *the space*) that measures day and night to mortal man."

During.

1. *During* is often a noeton of a nepoeclad which is founded on *time ;* as, " Henry has travelled (, *six days*) on foot."

By.

1.   When the nepoeclad which is introduced to measure the exact amount of the *overplus, breaks* the *superior* mono, *by* should be omitted ; as,

1. [The tea is (,   *six pounds*) too heavy.]

2. [" James gave (,   *a thousand dollars*) too much."]

2. When the nepoeclad which is introduced to measure the overplus, does *not* break the superior mono, *by* should be expressed ; as,

1. [" The tea is too heavy] (*by* six pounds.")

2. [" James gave too much] (*by* a thousand dollars.")

Into.

1. In some instances where the nepoeclad is founded on the thing made, or to be made, *into* is understood; as, " Command that these stones be made (,   bread.")

2. In many instances where the *generic gnomaclade*, or *verb*, is involved in the *specific* one, the monodone which would be expressed, was the *generic* gnomaclade used, is understood ; as,

I. " Thomas *struts* (,   a soldier.")

The generic gnomaclade is, *turns*, or *converts*, and is involved in *struts*, the *specific* one.   *Struts*, here, does not mean the mere act of strutting, as in " John *struts* about the room."

In the following, *struts* conveys the idea of *turning*, or *converting* into :

" Thomas *struts* a soldier."

That is, he *turns*, or *converts* himself into a soldier by *strutting*.   Thomas *struts into* a soldier.

15*

In general, where the gnomaclade, or verb, is indicative of the *act*, and the *means*, as in the above case, *into* is actually expressed; as,

1. " He *puffed* his friend *into* a great man."

2. " This teacher has *lectured* his bad boys *into* good pupils."

3. " He *laughed* his friend *into* a mad man."

4. " The iron entered his soul—his bitter thoughts *lashed* him *into* a mad man."—*Re. on G. Canning.*

5. "A thousand pangs that *lash* me *into* madness."—*Jeph-tha's reflections on his rash vow to sacrifice his daughter.*

1. " He puffed his friend into a great man."
That is, he turned, or converted, his friend from a small man, into a great one, by *puffing* him.

2. " This teacher has lectured his bad boys into good pupils."
That is, he has *converted* his bad boys *into* good boys, by *lecturing* them out of their bad habits.

3. " He laughed his friend into a mad man."
That is, he turned his friend from a serene man, into a mad man, by *laughing* at him.

" They *laughed* him to scorn.'

Laughed, here, includes the *act*, and the *means.*

II. " Henry was *crowned* (,   a king.")
III. " The people have crowned him (,   a king.")

1. That is, Henry was turned, converted, from a mere man, *into* a king by *crowning* him. He was, therefore, *crowned* into a king.

2. That is, the people converted, turned him from a mere *citizen* man, into a king, by *crowning* him. The people, then, crowned him *into* a king.

IV. " Washington was elected (,   President.")
V. " The people elected Washington (, President.")

1. That is, Washington was turned, converted, from commander of the army, into a President, by *electing* him to this office.

2. That is, the people turned, converted, Washington

from a military officer, into a President, by *electing* him to this station. They elected him, then, *into* a President.

VI. " Where is he that is *born* (, *king*) of the Jews ?"

VII. I constitute James (, my agent.")

1. The *birth* of Christ was the last act which was absolutely necessary to convert him into a king of the Jews. His birth, then, was the very act which *crowned* him king. His *birth*, therefore, *crowned* him *into* a king of the Jews.

2. That is, I elect James my agent : I take him from all others by whom I am surrounded, and convert, turn, him into my agent by electing him to the station for which I want him.

To, or *into*.

Where *becomes* is used in the sense of " *grows to*," or " *grows into*," or " *turns to*," or " *turns into*," *to* or *into* is withheld from the nepoeclad which is founded on the thing into which the subject grows, or turns ; as,

1. A calf becomes (, an ox.)
2. A child becomes (, a man.)
3. John has become (, a Christian.)
4. The water became (, ice.)

LESSON XXII.

Entire monos are often *noetons*.

I. *The pleocorm*

may be a *noeton* where *as-to* is used as one part of speech ; as,

[" , , , ,] (*As-to* the works of my predecessors, the shortness of the time since their commencement, and the difficulties attending philological investigation, forbid the belief that they have attained that degree of excellence to which English syntax may be carried. [*It may be observed.*]

II. *The poeclad*

is often a *noeton* where some word in the *inferior* mono, is omitted, and which cannot be supplied without the introduction of an entire *poeclad;* as,

    1. " Henry purchased what   ,   ] (,   ·,   ) (,   he wanted.")

    2. [" Give (me) what   ,   ] (,   ,   ) (, I want ;) (and I will return.")

    3. [What   ,   (,   ,   ) (,   ,   , to do,) we could not tell."]

The entire poeclad : " *it was.*"

It is the common practice to exchange *what* for *that which.* But surely none will say that this exchange is a *solution* of the word ! *That* and *which* take the place of *what.* These words are parsed, and *what* is thrown out ! Now, if the parsing of *that,* and *which* can be considered a parsing of *what,* the parsing of a word is something entirely different from anything of which I have had a conception. Let us take the true method, which, I believe, is the following :

He got *what* he wanted.

That is, He got what *thing* it was *which* he wanted. The word, *what,* is a *metaclade,* an *adjective,* belonging to *thing,* understood.

The calling of words COMPOUND RELATIVES, and then throwing them from the sentence, is certainly a *queer way of parsing* them !

" But they understood not *what* he spake unto them."

Here the old school grammarians call *what* a *compound relative,* and reject it for *that* and *which.* The translator, however, has rendered this sentence full ; and, in doing so, he has demonstrated that *what* is not a *proxy corm* of any kind, but a mere *metaclade.*

" But they understood not (what *things*) (*they were,*) (*which* he spake) (unto them.")

The poeclad

is often a *noeton* to sustain an *inferior* mono ; as,

    1. (" By grace) (,   ,   *a*) [are, ye saved] (*a*through faith.")

    [Ye are saved] (by grace) (,   ,   ) (*through* faith.)

    Conjective Reading :—(*which cometh*) (through faith.)

    2. [I saw a pin] (,   ,   *a*) (*a on the floor.*)

    3. [" A tap (,   ,   ,   *a*) (*a on his shoulder*) drew his attention] (from me.")

    4. [" Do you know a man] (,   ,   *a*) (*a* by the name) (of James.") *who goes*

I. II. *Nepoeclads*

are often noetons where the *specific* mono implies the *generic ;* as,

1. ["The boy was called (, , ,) (, John.")

2. ["The army is (, , ,) (, ten thousand men) strong."]

3. [I have some recollection] (of his father's being) (, , ,) (, a judge.)

4. ["The wall is (, , ,) (, six feet) high."]

5. ["The board is (, , ,) (, an inch) thick."]

6. ["This boy is (, , ,) (, ten years) old."]

7. ["He counted his army] (, , ,) (, man) (by man.")

8. [Henry rode] (, , ,) (, day) (after day.)

9. ["They stood] (, , ,) (, one ,) (by another , .")

10. ["The children were arranged] (, , ,) (, one ,) (after another , .")

11. ["They went] (, , ,) (, one ,) (after another , .")

12. "They marched (, , ,) (, two ,) (by two , .")

13. "John fell] (, , ,) (, neck) (and , ,) (, , ,) (, heels.")

14. The tea weighs (, , ,) (, six pounds.)

I. The specific monos.

(*John,*) (, *ten thousand men,*) (, *judge,*) (, *six feet,*) (, *an inch,*) (, *ten years,*) (, *man*) (*by man,*) (, *day*) (*after day,*) (, *one* ,) (*after another* , ,) (, *two* ,) (*by two* , ,) (, *neck,*) (, *heels.*) [PART III., *page* 22.]

II. The generic monos.

(*by the name,*) (*to the amount,*) (*in the office,*) (*in the order.*)

LESSON XXIII.

1. WHEN should a poeclad be added ?
2. Have you examined with great care, all the instances which illustrate the *second* rule in this lesson ?
3. What is the first rule ?
4. Can you give any of the illustrations under these rules ?
5. What are the noetons which are employed in giving an additional poeclad ?

THE TEXT.

RULES

For adding poeclads *by such* noetons as " *who am*," " *who was*," " *who has*," " *who will*," " *who will be*," " *which is*," " *that is*," " *that were*," " *which are*," " *as was*," " *that had*," " *and I was*," " *and he is*," " *and they are*," " *I*," " *thou*," " *he*," " *they*," " *who*," &c., &c.

Rule I.

Where *another cordiction* is in exact harmony with the true construction of the sentence, a poeclad should be added ; as,
1. [" There was a man] (,   ,   *sent*) (from God.")
2. [" He was there] (,   ,   ,   sick,) (and ,   ,   friendless.")
3. [" Those   ,   (,   going) (before,) tarried] (for us,) (at Troas.")
The noeton is, *who*, or *they—who* going, or *they* going.
The principle is this :
Every additional cordiction is a new mono, whether that cordiction is *expressed*, or *implied*.
4. (" He being wise) [we gave heed] (to his advice.")
"*He being wise*" is as much an *affirmation* as is " *we gave heed*," or as is " *He was wise*."
5. [" I found John   ,   ] (,   ,   reading his book.")
[I found John *when*] (*he was* reading his book.)
It would not comport with the sense to say

I found John *who* was reading his book.

6. [" John had *his horse shot*] (under him.")*

It would pervert the sense to make an additional mono :

[John had his horse] (*which was* shot) (under him.)

7. [" James had his arm *shot* off."]

8. [Nathaniel had a horse stolen.)

A poeclad would change the sense :

[Nathaniel had a horse] (*which was* stolen.)

He had possession of a horse which was stolen, is not the idea : he had a *horse stolen.*

9. [A party (of the Seneca Indians,) came to war] (against the Kataubas,) (,   ,   bitter enemies) (to each-other.)

Each, and *other* must be taken together as a *corm.*

Rule II.

When there is no *additional cordiction* in the *sense*, all the words must be included in one mono ; as,

1. [" I found him sick."]

2. [" We found them friendly."]

3. [" He was found dead."]

The introduction of a poeclad, would pervert the true idea :

1. I found him *who was* dead.

2. We found them *who were* friendly.

REMARKS.

When *and* occurs between two monos of address, it does not belong to either mono of address, but to a *poeclad*, modelled after the *pleocorm*, or after that *poeclad* to which the mono of address is conjected ; as,

(" Men,) (brethren,) (*and*) (fathers,) [hearken   ,   "]

[Hearken ye,] *men ;*) (*and hearken ye*,) (brethren ;) (and *hearken ye*,) (fathers.)

The *first* poeclad is all *understood.*

* " *His horse shot*," is the nepoecorm of *had.* (See page 181.)

LESSON XXIV.

Whoever, Whosoever, Though, and *Although.*

1. *Whoever* rarely, if ever, is found in *pleocorms*.

Whoever would learn grammar as it is, must study it as it is.

(Whoever would learn grammar) (as it is) [*he* must study it] (as it is.)

2. ("*Whosoever* believeth) [,   shall be saved."]

3. *Who, which, that, as, whom,* and *whomsoever,* are rarely, if ever, found in *pleocorms*.

REMARKS.

Who and *whom* may be found in the *interrogative* pleocorm; as, *Who* is he? *Whom* did you call?

2. *Which,* and *that* may be in a pleocorm when they are mere *clades;* as, *Which* man came? *That* book is mine.

Though.

Though rarely, if ever, gives *a pleocorm,* except where *yet* introduces a poeclad; as, [*Though* he was rich;] (*yet* he became poor) (for our sakes.)

(Though he was rich,) [he became poor] (for our sakes.) [He became poor] (for our sakes) (though he was rich.)

Thus it is seen what an influence a little word may produce in reducing the rank of a mono.

REMARKS.

There are many sentences, which, to an old school grammarian, appear to be good English, that are so incorrect that they cannot be monoized. Among them are the following:

1. "*He* that hath ears to hear, let him hear."

2. "*He* that formed the ear, can he not hear?"

3. "A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father."

1. *He* in the first, and in the second, should be *him*.

2. Both *hims,* however, should be rejected as *pleonasms*.

1. [Let ,   *him* (that hath ears to hear ,   ) ,   *hear* ; ?]

2. [*Can he* (that formed the ear,) not hear , ?]

3. [After (a little while *shall have passed*) ye shall not see me;] and again *I say*) (*after* (a little while shall have passed) *ye* shall see me,) (because I shall go) (to the Father.)

[After (a little while , , ,) ye shall not see me ;]
(, again , ,) (after (a little while , , ,) ye
shall see me,) because I , go) (to the Father.)

The following are bad :

1. " Conduct in such a way *as that* you will secure the friendship
of all."

Conduct yourself in such a way *as will* secure to you the friend-
ship of all.

2. " He called "*for the purpose*" that he might see his old friends
again."

Omit, "*for the purpose.*"

As should not come before *that*, where *that* stands before a mono
denoting a *purpose*, an object to be accomplished.

LESSON XXV.

1. WHEN does an *entire* mono become a *corm ?*

2. When does one entire mono make a mere **part of**
another mono ?

3. When does the *demimono* become a *corm ?*

THE TEXT.

"*At length*," "*at large*," "*at least*," "*by all means*," "*in fine*,"
"*in short*," "*at all*," &c., are all distinct monos.

Have you hurt yourself? [, , Not , ,] (*at all*.)

1. When one, or more monos, bear a *corm* relation to
a *clade* in another mono, the mono, or monos, become a
corm of the other mono ; as,

[He *said* " they-*will-reverence-my-son*."]

He *said* what? "*they will reverence my son*." This
mono, then, is taken as one thing, as one *long word*, as
the nepoecorm of *said*.

The Demimono.

2. When the *demimono* bears a *corm* relation to a
clade, the demimono is, in relation to the clade, a *corm* :
as,

1. [" What went ye out] (*for* TO-SEE.")

[TO-SEE-OUR-FRIENDS *is pleasing*.]

Here, " *to see*," is the corm of the clade, *for*. And, "*To
see our friends*," is the corm of the clades, *is*, and *pleasing*.
(*English Syntascope*, p. 203.)

16

SPECIMEN.

[He *said* (where-art-thou ?)]

A plenary unbroken pleocorm.

" *Where art thou.*"

A plenary unbroken poeclad, the nepoecorm of *said*, uni relation, belonging to the first part of the pleocorm. Conjective Reading : [He said] (*where art thou.*)

EXERCISES.

1. [He said *where art thou ?*]
    " *where art thou ?*"
2. [He said *they will reverence my son.*]
    " *they will reverence my son.*"
3. [His disciples asked (of him) *who did sin ?*]
    " *who did sin ?*"
4. [Jesus saith (to Simon Peter) *lovest thou me ?*
    " *lovest thou me ?*"
5. [And Peter said *Lord, thou knowest all things.*]
    (" *Lord*) (*thou knowest all things.*")
6. [But now ye seek *to kill me.*]
    (*to kill me.*)
7. [" They said *Abraham is our father.*]
    (*Abraham is our father.*)
8. [Jesus said *if ye were Abraham's children, ye would do the works of Abraham.*]

(" *If ye were Abraham's children,*) (*ye would do the works*) (*of Abraham.*")

LESSON XXVI.

EP-E-DENDROLOGY.

1. WHAT is a corm ?
2. What is a clade ?
3. What is ep-e-dendrology ?
4. How many ranks have clades ?
5. Have clades relations ?
6. What is the uni relation ?
7. What is the rank of a clade ?
8. What is the relation of a clade ?
9. What does *epe* mean ?

THE TEXT.

Ep-e-den-drology is the second part of dendrology, and respects the *trunk*, and *branch* relations of the *words* of a mono.   *Ep-e*, from *epos—word*.   (See p. 64.)

Division of words under ep-e-den-drology.

1. The words of a mono are divided under epedendrology into *corms*, and *clades*.

1. *Corm*, from *kormos*, trunk, basis, foundation.

2. *Clade*, from *klados*, branch, *dependent* part, an *un-foundational* word.

I. CORM.

The *corm*, or *noun* is a foundation word in the framework of a mono ; as, [*He* went] (unto the *mount*) (of *Olives*.)

REMARK.—What the trunk is to its branches in the frame-work of a tree, the corm, or noun is to the clades in the frame-work of a mono.

II. CLADE.

The clade is a word which has a *branch* dependence upon another word ; as, [He *then went*] (*unto the* mount) (*of* Olives.)

REMARK.—What the branches are to the trunk, in the frame-work of a tree, the clades are to the corm in the frame-work of a mono. As some branches hold a direct relation to the trunk, so some clades hold a direct relation to the corm ; as, [He then *went*] (*unto the* mount) (*of* Olives.)

And as some branches hold an *indirect*, or remote relation to the trunk, but a direct, or close one to another branch, so some clades hold an indirect, or remote connection to the corm, but a direct, or close one to another clade ; as, He *then* went.

RANK, AND RELATION OF CLADES.

The rank of a clade respects its near, or remote relation to the corm.   There are six ranks.   They are marked in the prepared exercises, 1, 2, 3, 4, 5, 6.

I. ILLUSTRATION.

```
           1
        Cold weather.
      2    1
     Too cold weather.
   3    2    1
  Much too cold weather.
 4    3    2    1
Very much too cold weather.
```

II. ILLUSTRATION.

1
cold weather,   A *clade* of the first rank, belonging to *weather*.

2.1   1
too cold weather,   A *clade*, two constructive degrees from *weather*, and one from *cold*.

3.2.1   2.1   1
much   too   cold weather,   A *clade*, three constructive degrees from *weather*, two from *cold*, and one from *too*.

4.3.2.1 3.2.1 2.1   1
very   much too cold weather,   A *clade*, four constructive degrees from *weather*, three from *cold*, two from *too*, and one from *much*.

5.4.3.2.1. 4.3.2.1. 3.2.1.   2.1.   1
this   boy's mother's father's brother's son, A *clade*, five constructive degrees from *son*, four from *brother's*, three from *father's*, two from *mother's*, and one from *boy's*.

2. The relations of a clade respect the number of words to which the clade belongs. There are two relations, viz., *Uni*, and *Plus*.

1. The uni relation respects *one* frame-work connection which a clade holds with another word ; as, *cold* water.

2. The plus relation respects a *plural* frame-work connection which a clade holds with corms ; as, He *drank* water.

RULES.

1. Every clade of the *first* rank must be conjected to the corm, or corms which sustain it in the frame-work of the mono.

2. Every clade of the *second* rank must be conjected to the clade of the first, which sustains it in the frame-work of the mono.

3. Every clade of the *third* rank, must be conjected to the clade of the second, which sustains it in the frame-work of the mono.

4. Every clade of the *fourth* rank, must be conjected to the clade of the third, which sustains it in the frame-work of the mono.

5. Every clade of the *fifth* rank must be conjected **to** the clade of the fourth, which sustains it in the framework of the mono.

7. Every clade belonging to a mono, is of the first rank, *uni* relation; and it must be conjected to the mono which sustains it in the frame-work of the gnomod; as, he went, *because* (he was called.)

REMARKS.—This principle applies to those *monodones* only, which give *pleocorms*, and *poeclads*. The monodones which give *nepoeclads*, stand conjected, not to the whole mono, but to the *corm* only, of the mono.

Every clade which belongs to a whole mono, is of the *first* rank, because the entire mono in relation to this one clade, is a *corm*. And every clade which belongs to a whole mono, is of the *uni* relation, because the mono to which the clade belongs, is but *one* corm :

" Henry went *because* (he was called.")

" *He was called* " is the corm of *because*. This mono is but *one* corm—hence *because* is of the uni relation. (See p. 56.)

1. The ranks are denoted by **1, 2, 3, 4, 5, 6.**

2. The uni relation by the erect posture of the figure : **2, 1.**

3. The plus relation, by the horizontal posture : ಚ ⌣

4. In this Lesson the clades only, have figures : **1, 2, 3.**

<div align="center">SPECIMEN.</div>

<div align="center">1   1 4 3 2 1
1. [The fire is very much too hot.]</div>

The,   a clade, first rank, uni relation, belonging to *fire*. Conjective Reading : *the* fire. Rule 1.

fire,   a corm.

is,   a clade, first rank, uni relation, belonging to *fire*. Conjective Reading : fire *is*. Rule 1.

very,   a clade, fourth rank, uni relation, belonging to *much*. Conjective Reading : *very* much. Rule 4.

much,   a clade, third rank, uni relation, belonging to *too*. Conjective Reading : *much* too. Rule 3.

too,   a clade, second rank, uni relation, belonging to *hot*. Conjective Reading : *too* hot. Rule 2.

hot,   a clade, first rank, uni relation, belonging to *fire*. Conjective Reading : *hot* fire. Rule 1.

<div align="center">16*</div>

1   1

2. ["And his disciples said '*Who-then-can-be-saved ?*'"]

And, a clade, first rank, uni relation, belonging to its own mono.
Conjective Reading : And *his-disciples-said-who-then-can-be-saved.* Rule 7.

his, a clade, first rank, uni relation, belonging to *disciples.*
Conjective Reading : *his* disciples. Rule 1.

disciples, a corm.

said, a clade, first rank, plus relation, belonging to *disciples,* and the cormified mono, *who-then-can-be-saved.* Conjective Reading : disciples *said* who-then-can-be-saved. Rule 1.

who-then-can-be-saved, a corm. (See page 181.)

1   1   1   1
(Who then can be saved ?)

Who, a corm.

then, a clade, first rank, uni relation, belonging to its own mono.
Conjective Reading : *then* who-can-be-saved. Rule 7.
(See *then,* page 107.)

can, a clade, first rank, uni relation, belonging to *who.* Conjective Reading : who *can.* Rule 1.

be, a clade, first rank, uni relation, belonging to *who.* Conjective Reading : who *be.* Rule 1.

saved, a clade, first rank, uni relation, belonging to *who* Conjective Reading : *saved* who. Rule 1.

REMARKS.

In giving the conjective reading, no attention need be paid to the euphony of the words. The only object in conjecting the inferior words to their respective superiors, is to demonstrate their *frame-work* dependence ; hence, if the process does mar the euphony, it can produce no bad result : this will enable the pupil to decide the connection of words by the *judgment* instead of by the *ear.*

John is *writing* letters.

Conjective Reading of *writing ;* John *writing* letters.

1   1   2   2
3. [" What   ,   went ye out to see ?"]

What, a clade, first rank, uni relation, belonging to *thing* understood. Conjective Reading : *what* thing. Rule 1.

thing, understood, a corm.

went, a clade, first rank, uni relation, belonging to *ye.* Conjective Reading : ye *went.* Rule 1.

ye, a corm.

out, a clade, second rank, uni relation, belonging to *went.* Conjective Reading : went *out.* Rule 2.

to,   a clade, second rank, uni relation, belonging to *see*. Conjective Reading : *to* see.   Rule 2.   (See pp. 52, 53.)

see,   a clade, first rank, plus relation, belonging to *ye*, and *thing*.   Conjective Reading : *thing* ye *see*, or ye *see* thing.   Rule 1, (page 52.)

<div align="center">

1   2   1

(What *thing* [went ye out] *for* to-see.)

(*For* to-see-what-*thing*) [went ye out?]

</div>

For,   a clade, first rank, uni relation, belonging to the cormified demimono, to-*see-what-thing.*   Conjective Reading : for *to-see-what-thing*.   Rule 7, (page 181.)

to-see-what-thing, a corm.

<div align="center">

2   1   1

4.   [" It is well known that] (man is mortal.")

</div>

It,   a corm.

is,   a clade, first rank, plus relation, belonging to *it*, and *that*. Conjective Reading : it *is* that.   Rule 1.

well,   a clade, second rank, uni relation, belonging to *known*. Conjective Reading : *well* known.   Rule 2.

known, a clade, first rank, plus relation, belonging to *it*, and *that*. Conjective Reading : it *known* that.   Rule 1.*

that,   a corm.

<div align="center">

man is mortal.

</div>

man,   a corm.

is,   a clade, first rank, uni relation, belonging to *man*.   Conjective Reading : man *is*.   Rule 1.

mortal, a clade, first rank, uni relation, belonging to *man*. Conjective Reading : *mortal* man.   Rule 1.

<div align="center">

PREPARED EXERCISES.

2   1

Coal black cloth.

2   1

Strikingly green trees.

1   1   3   2   1

This fact is very well known.

2   1

Grayish blue cloth.

1 1   1   1   1   1

Those, fine, beautiful, young, green, straight trees.

4 3 2   1

How very fast James walks.

</div>

* *It* and *that* are the *known* things.

    1   3   2   1
I am most completely disappointed.

    4   3   2   1
Very much too cold weather.

    1   1 4   3   2   1
The weather is very much too warm.

       ⌐1 2   1
He is a very learned man.

       1   ⌐ 1 1
John will be a good scholar.

    1   1
Cold, dark nights.

    2   1
Marble ware house.

    2   1
Cloud capt towers.

  1   1   1   1   2   1
[The tea is (´ ,   six pounds) too heavy.] **P. 173.**

     1   1   1
[Tom struts] (,   a soldier.) **P. 173.**

        1   1   1
[Henry was crowned] (,   a king.) **P. 173.**

        1   1   1
[Joseph became] (,   a scholar.) **P. 175.**

     1   1 1   1 1
[The tea weighs] (, , ,) (, ten pounds.) **P. 177.**

    1   1   1 1   1 2   1
[The army is (, , ,) (, ten thousand men)
1
strong.] **P. 177.**

    1   1 4   3   2   1
The distance is very much too long.

                1 2   ⌐
            They can not write letters.

Every clade of the second rank must belong to one of
the *first ;* hence, where there are two of the *first,* the
sense must decide to which of the two the clade of the
second, belongs.   In the above example, there are two of
the first—*can,* and *write.*   And the question is, to which
of these two, *not* belongs.   It is the province of *not* to

deny the power, or ability to do the act of *writing*. And to lead the mind to this sense of the expression, *not* has a figure over it corresponding in size to that over *can*. *Not*, and *never* almost always belong to the clade which falls on the *left* hand.

       2   1   1   1   1   **1** **2**
[John then went] (for his book ;) (but* he did not get it.)

    1   **2**
I have not written letters.

      1   **2**   1
He would not learn his lesson.

            1
He planted a vineyard.

      1   1   **2**
[He is a lad] (whom you may not know.)

 1   **1** **2**   1
Idle children will not learn their books.

 1   1   **1** **2** **1** **3** **2**
This large book has been written long since.

 1   **1** **2** **2**   1
These boys have not been writing their copies.

    1 **2**   **1**
We have been laughing.

    1 **2**   **1**
You have been walking.

    1 **3** **2**   **1**
We shall have been walking.
Coal black cloth.
Strikingly green trees.
The fact is very well known.
Grayish blue cloth.

 1   **1** **2** **2**   1
These boys have not been writing their copies.

   1   **2**   **1**
We have been laughing.

    1 **2**   **1**
You have been walking.

    1 **3** **2**   **1**
We shall have been walking.

* *But*, a clade belonging to its own mono. Rule 7.

The distance is very much too long.
His father was very much pleased.
Very much too cold weather.
Coal black cloth.
Strikingly green trees.
This fact is very well known.
Grayish blue cloth.

Peter	made	Samuel's	shoes.
Samuel	cut	Peter's	hand.
Lucy	knits	men's	mittens.
Sally	makes	ladies'	clothes.
Julia	studies	Murray's	works.
Harriet	read	Homer's	Iliad.
Men	built	Solomon's	temple.

1. [" His *disciples* said (*who-then-can-be-saved?*)]
2. [(" *Thou-shalt-love-the-Lord*") is the first commandment.]
3. [The first commandment is (" *Thou-shalt-love-the-Lord.*")]
4. [The first *commandment* is *that*] (" Thou shalt love the Lord.")
5. [*For-God to-do-wrong* is impossible.]
6. [*It* is impossible] (for *God-to-do-wrong.*)
7. [Have *you* read (*the-Sonship-of-Jesus-Christ?*)

The titles of books, &c., which comprise two or more words, are corms; as, " *Brown's Remains,*" "*Report of Sunday Schools,*" "*Edwards on Redemption,*" " *Sonship of Jesus Christ.*"

8. [*To-forgive-our-enemies* is divine.]
9. [*It* is divine] (*to-forgive-our-enemies.*)
10. [I desire ,*to-return-now.*,]
11. [,*To-return-now,* is my desire.]
12. [Is ,*to-give-tribute,* (unto Cæsar) lawful ?]
13. [*I* wish (for ,*to-return-immediately.*,)]
14. (*For* (*to-return-immediately*)) is (for (*to-obey-his-orders.*))]
15. [*I* wish] (for ,*to-obey-his-orders.*,)
16. [*I* desire ,*to-obey-his-orders.*,]
17. [*It* is said *that*] (the *President* is sick.)
18. [" Now *we* know *that*] (*thou* hast a *devil.*")

19. [Command *thou that*] (these *stones* ,   be made) (,   *bread.*)

20. [For *I* will send all my *plagues*] (upon thine head) (,   *that*) (*they* may know *that*) (there is *none*) (,   , like) (, *me*) (in the *land.*)

21. [And *it* came ˌto pass، (in those *days*) *that*] (there went out a *decree*) (,   ,˙ *that*) (all the *world* should be taxed.)

22. [*It* is so] (with *me*) (,   ,   , *that*) (*I* cannot attend.)

23. ["And *it* was revealed (unto *him*) *that*] (*he* should not see *death* before) (*he* had seen the Lord's *Christ.*")

24. [" Now *it* came ˌto pass، (on a certain *day*) *that*] (*he* entered) (into a *ship.*")

25. [" *I* did *it* so well) (,   ,   , *that*) (*he* gave (, *me*) much *praise.*)

26. (, *Much*) (*as man* desires) [a *little* will answer.]

27. [*It* was nearly (at the moment) (,   ,   ,) (,   , *that*) (Augustus Cæsar had (for a third time) since (the foundation (of the city)   ,   ,   ,) shut the temple) (of Janus) (in token) (of the prevalence) (of universal peace) *that*] (the Saviour (of the world) was born.)

28. (O,) [,   , *that*] (I had the wings) (of the dove) (, *that*) (I could soar) (above this earth) (of wo.)

   1   1   1   1   1   1
[He boasts] (of   , being) (, a friend) (to America.) P. **171.**

   1 1 1 1   1   1   1
[I shall go] (for all   ,   , .) (,   ,   ,
1   1
 ,) (; you.")

[He was asked] (, a question.) P. **167.**

[The hat cost] (,   ,   ,) (, five dollars.) P. **177.**

[The hat is] (,   , worth) (, a dollar.) P. **167.**

PART II.

The English Syntax comprises three distinct parts. The second part only, is offered as a substitute for the old system. And, that the teachers who may use Part I., may see the simplicity and brevity of Part II., I give this synopsis of its leading principles.

(The *reasons* for the *new* nomenclature, are given under page 19.)

I. Corms are divided into
Poecorms, and *Nepoecorms*.

1. *Poe*-corm, the corm which converts the *gno-ma-*clade into the sentence ; as, *John* resembles James. *John*.

2. *Nepoe*-corm, the corm which does *not* convert the *gnoma*-clade into the sentence ; as, James resembles *John. John*.

II. Clades are divided into
Gnomaclades, and *Agnomaclades*.

1. *Gnoma*-clade, a clade, capable of being converted into a *gno-me*, a *sentence ;* as, *resembles, can, writes, am, is, see.*

2. *Agnoma*-clade, a clade, not capable of being converted into a gno-me, or sentence ; as, *alike, of, high.*

III. Agnomaclades, into
Steroclades, Metaclades, Clonoclades, and *Monoclades*.

New. *Truth.*		Old. *Error.*
1. Po-e- . .	corm.	*Noun in the nominative case.*
2. Ne-po-e-		*Noun in the objective case.*
1. Gno-ma-		*Verb, participle.*
2. Ste-ro-		*Preposition.*
3. Met-a-	clade.	*Adjective, article, possessive case.*
4. Clo-no-		*Ad-verb.*
5. Mon-o-		*Conjunction.*

1. *Stero*-clade, a clade, fixed to the nepoecorm ; as, I heard *of* him.

2. *Meta*-clade, a clade, capable of being conjected by alternation, to both corms ; as, *These* boys saw *these* books.

3. *Clono*-clade, a clade of a *clade ;* as, *very* good apples.

4. *Mono*-clade, a clade which is conjected to an entire mono ; as, [" He went ;] (*but* he did not remain.")

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